5¢ a copy

$1.50 a year

THE AMERICAN THEOSOPHIST

A JOURNAL OF OCCULTISM

JUNE 1913

GOVERNOR G. W. P. HUNT

OF ARIZONA HAS A SPECIAL ARTICLE IN THIS ISSUE

CIVILIZATION COMPELS PRISON REFORM

THE OPEN ROAD TO THE MASTERS

A SPLENDID CONTRIBUTION TO THIS ISSUE BY

MRS. ANNIE BESANT

AND ALSO THERE ARE FINE ARTICLES BY C. W. LEADBEATER, W. G. GREENLEAF, J. B. LINDON, CHARLES LAZENBY, I. S. COOPER

THE THEOSOPHICAL SOCIETY

FOUNDED BY
Col. H. S. Olcott and H. P. Blavatsky

PRESIDENT
Mrs. Annie Besant

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the object of the Society is the following:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

Theosophy is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and love which guide in its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eye of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it rests with the member to become a true Theosophist.

The International Headquarters, offices and managing staff are at Adyar, a suburb of Madras, India. The Headquarters of The American Section of The Theosophical Society are at Krotona, Hollywood, Los Angeles, California. See the Official Supplement for information as to literature.

THE AMERICAN THEOSOPHIST

Published Monthly By

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

Editorial Office: T. S. Headquarters, Krotona, Hollywood, Los Angeles, Calif.

Cable: "Warrington," Los Angeles.

Copyright, 1912, by The American Section of The Theosophical Society.

Entered as Second Class Matter at the Postoffice at Los Angeles, California, under the Act of Congress of March 3rd, 1879.

Application has been made to have the name changed from The American Theosophist and The Theosophic Messenger to The American Theosophist.

RENEWALS

Examine the wrapper on your magazine; it shows when your subscription expires. If you renew promptly, there will be no break in your file, delays will be avoided and considerable expense saved.

COMMUNICATIONS AND MANUSCRIPTS

All communications should be addressed to **The American Theosophist** and not to individuals, except communications dealing with Manuscripts and Literary contributions which should be addressed to The Literary Editor. Make all cheques, etc., payable to **The American Theosophist.**

CHANGE OF ADDRESS AND EXPIRATIONS

New addresses to affect any issue must reach this office on the tenth of the month preceding date of issue. We cannot be responsible for copies sent to old address. These will be forwarded by the postmaster at the old address on receipt of new address and third-class postage. The wrapper always shows when your subscription expires. If you wish to renew, remit in time as we cannot guarantee to send back numbers.

Annual Subscription: $1.50; Canada, $1.75; Foreign, $2.00. Single Copy: 15 cents.

The American Theosophist

Vol. XIV. CONTENTS FOR JUNE, 1913 No. 9.

Frontispiece—The Trimurti

By the Editor 715
Prison Reform; Theosophy in the Pulpit; Peace through Vegetarianism; Church Advertising.

Civilization Compels Prison Reform ..... George W. Hunt 719
Is Civilization in Danger? ..... W. G. Greenleaf 720
The Open Road to the Masters ..... Annie Besant, P. T. S. 723
The Nineteenth Century Trimurti ..... Charles Lazenby, B. A. 734
The Wisdom of India ..... Irving S. Cooper 740
Akbar ..... J. B. Lindon 749
Symbolical Picture—The Conqueror Soul ..... Horton 756
Exoteric and Esoteric (Concluded) ..... C. W. Leadbeater 757
Poem—The Common Road ..... John Hawkes 762
The Book of Enoch (Continued) ..... Isabel B. Holbrook 764
A Plea for Photo-Plays ..... S. Unsey 767
Questions 774
The Round Table 777
Courage; Epictetus.

For the Children 783
The Pixy's Lesson; Drawing Contest; Little Brothers in Many Lands; The Education of the Pixies.

Clippings and Comments 786
The Future of the Soul; Prodigies Attracting Attention; There Surely are Fairies; The Newest Wonder in Scientific Photography; The Protection of Children; "The Witching Hour"; Do Animals Reason; How Emotions Affect the Bodily Functions; The Fact of Death; And on Theosophy.

Reviews 790
The Heart of the Master, written down by Carrie Crozier; *Song of the Sanyasin*, by Swami Vivekananda; *Universal Co-Masonry* (magazine); *Buddhism and Science*, by Paul Dahlke; *Astrology*, by Sepharial; *The Road of Living Men*, by Will Levington Comfort; *Booklets*, *Pamphlets* and *Magazines*.

A MILLION MENTAL DOLLARS

When you hear the name "Theosophist" what picture comes into your mind? Is it one of a long, low and rakish individual, with beady black eyes and mysterious and metaphysical mental maladies? Or do you see the jolly blue-eyed fellow, rather stout and given to funny stories?

A MILLION MENTAL DOLLARS

can safely be wagered that it is the first of the two pictures. Why? Well, the answer is a long story and they won't give me room to tell it, but I think that it is now time to let that jolly blue-eyed fellow have a chance to tell some of his stories. I therefore offer

A MILLION MENTAL DOLLARS

(the cheque will be payable on any Astral Bank) for all tales, long or short, more or less humorous and more or less occult or theosophical. Age is no bar! Reincarnation operates on jokes, and every time they come back among us they seem better. **The American Theosophist** will now (with your assistance) lay the ghost of solemnity. No man gets very far in occultism without a sense of humor. Hence our generous offer of

A MILLION MENTAL DOLLARS

P. S.—Send 'em to **The American Theosophist,** please,—the jokes.

Another P. S.—The July issue? Still better, that's all.

Fifth International Summer School

To promote Unity in Religion, Philosophy, Science, and Art, and its expression in all branches of Social Service

Director, D. N. DUNLOP, *Editor of "The Path."*

To be held at THE PEEBLES HOTEL-HYDRO, Peebles, Scotland, July 19th to August 2nd, 1913

Home Phone 57390 Sunset Hollywood 545

O. L. DOOLITTLE

Electrical Contractor

SPECIALISTS IN ELECTRIC FIXTURES
UNIQUE DESIGNS IN ART-CRAFT WORK
6706 Hollywood Blvd., Hollywood, Calif.
WE INVITE YOU TO CALL AND SEE OUR FIXTURE SHOWROOM

Save Money and Time, Buy From the

Hollywood Hardware Co.

We Carry a Full Line of Builders' Hardware and Paints
6414 HOLLYWOOD BLVD., Los Angeles, Calif.
Both Phones: Sunset 191, Home 57211

Hollywood 135 Home 57624

C. H. MANSHEFFER

DRUGGIST

100 Hollywood Blvd., Corner Cahuenga
Hollywood, California Free Delivery

Sunset 1181 Home Phone E-7244

HOLLYWOOD TRANSFER CO.

ED. FISHER, Proprietor
Trunks, Baggage and General Freight Hauling
Furniture and Pianos Carefully Moved
All Kinds of Heavy Draying
Office P. E. Freight Depot
6364 Hollywood Blvd., Los Angeles, Cal.

The Hollywood National Bank

AND

THE CITIZENS SAVINGS BANK

Cahuenga Avenue and Hollywood Boulevard
Los Angeles, California
Total Assets - - - $900,000.00

Phone Office, Home 57271 Residence, Sunset, Holly, 293

J. J. Pickett

PLUMBER
Plumbing a Specialty
6736 Hollywood Blvd. Hollywood

59045 Phones A4821

Taft Realty Co.

Hollywood Property a Specialty
Owners of Three Hollywood Subdivisions
OFFICES
Taft and Hollywood Blvd., Hollywood
318 Story Bldg. Los Angeles

Please mention **The American Theosophist** when writing to advertisers.

SCARAB INCENSE

IMPORTANT

To those who desire things of permanent value. For a limited time only, we will give free to each purchaser of two boxes of Scarab Incense, a beautiful and artistic photogravure of the IDEAL HEAD, on special Japan paper, size 16x18 inches. (Sells separately for 75 cts.) We have only a limited edition of the IDEAL HEAD and our offer will be withdrawn when it is exhausted. Two gifts of attractive and beneficial value—SCARAB INCENSE and the IDEAL HEAD.

FOUR VARIETIES

H.P.B. — RARE-DELIGHTFUL

VIOLET — SUBTLE-BEAUTIFUL

LOTUS — FRAGRANT-SOOTHING

TEMPLE — RICH-ORIENTAL

IN SCARAB FORM (THE AMULET OF THE ANCIENT EGYPTIANS)

ATTRACTIVE AND SPECIALLY DESIGNED ORIENTAL BOX $1.00 POSTPAID

ORDER BY NAME OF INCENSE

FREE BOOKLET

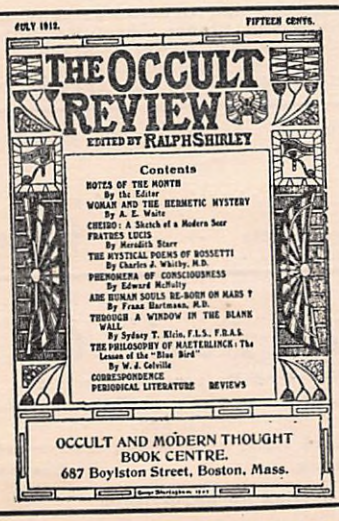
SCARAB INCENSE CO
POST OFFICE BOX 175.
NEW YORK, N.Y.

FREE BOOKLET

SECURE THIS AT ONCE!!!

The American Esperanto Book, a 318-page text-book, in heavy paper binding, in special combination with a year's subscription to the interesting monthly magazine AMERIKA ESPERANTISTO, given for only $1.50, to new subscribers mentioning this announcement.

THE AMERICAN ESPERANTIST COMPANY (Inc.)
Washington, D. C.



MONTHLY

FIFTEEN CENTS

ANNUAL SUBSCRIPTION

ONE DOLLAR, SEVENTY-FIVE CENTS

Send 3 Cents For Sample Copy

Occult & Modern Thought Book Centre

687 Boylston St., Boston, Mass.

Send for Catalogue of Books for Progressive Readers

Free Trip

Panama Exposition, San Francisco,

1915

If you want to visit the world's greatest Exposition, without expense, invest a few dollars per month in a Lot at BEACHWOOD PARK, the HOLLYWOOD FOOT HILL PARADISE—adjoining Krotona.

Lots bought in BEACHWOOD a year ago have doubled in value—Lots bought now in BEACHWOOD should double in value by 1915. People living in any part of the United States or Canada may purchase a lot in BEACHWOOD PARK and from the profits obtained should be able to pay all expenses to and from the World's Greatest Exposition in 1915 and have a goodly sum left.

We have sold over $90,000 worth of these lots within a year; many, to people over the United States and Canada **by mail.**

It is estimated 14,000,000 people will visit California in 1915 and that 1,500,000 will remain here. You can easily figure the enormous advance in values and the profits in Real Estate that will result from such a tremendous movement.

Why not be the beneficiary of such a result?

LISTEN!

Remit us $10 for each lot desired, stating the limit of price you desire to pay. We will select and reserve them for you and will then immediately mail plat of tract showing the Lot reserved, together with price list and a full description of the Lot.

We will then allow you 60 days in which to investigate the property, exchange it for any other unsold lots in the Tract according to schedule of prices at the time such exchange is requested, or we will return your deposit if you desire. The $10 deposit is simply to hold the lot for 60 days in order to give you time to make up your mind.

Isn't this fair enough?

Terms: $10.00 down and one per cent of the balance payable monthly including interest at 7 per cent per annum on deferred payments. Prices of Lots from $550 up including first class street improvements.

Everybody should own a Beachwood Lot on these terms. It's an opportunity of a life time. Don't miss it or you'll regret it. Buy now and insure a **free trip** to the Great Exposition in 1915.

References, Krotona Institute, and Banks of Los Angeles. Make checks or drafts payable to

ALBERT H. BEACH CO.

ESTABLISHED 1886

Suite 214, Douglas Building, Los Angeles, California

Phones F-5903 M-3172

The
Theosophical Book Concern

(Owned by the American Section of the Theosophical Society, Inc.)

116 South Michigan Avenue

Chicago

Publishers, Importers and Book-Sellers

We carry the largest stock in America of Theosophical, Occult, Mystical, Spiritualistic and New Thought Books

If your dealer cannot obtain a book for you write us.

Orders by mail receive prompt attention.

Price lists of Theosophical and other books free on application.

If you are interested, ask for a sample copy of BOOK NEWS, a monthly Bulletin of information about Theosophical and New Thought Books. Subscription, 25 cents a year.

If you desire to interest friends in Theosophy, send us their names and addresses and we will mail them BOOK NEWS free of charge for several months.

THE KROTONA INSTITUTE

SUMMER COURSES

In

TEACHING THEOSOPHY
VOICE AND PLATFORM TRAINING
PYTHAGOREAN AND PLATONIC WORK
STUDY OF THE "SECRET DOCTRINE"
PRACTICAL THEOSOPHY

Additional courses will be arranged if there is sufficient desire for them. Regular course, three weeks, from July 14 to August 2. Special program, if desirable, arranged for a fourth week, August 3 to 9.

July 12. Saturday ..... Registration Day
July 13. Sunday ..... Opening Day
July 14. Monday ..... Classes Begin

A fee of three dollars admits the student to all courses and lectures.
For prospectus and information address:

THE REGISTRAR, KROTONA, HOLLYWOOD
Los Angeles, Calif.

Illustrate Your Lectures

We will make lantern slides from your pictures or drawings at one-half usual price. Slides for sale or rent, including "Thought-forms" and "Man, Visible and Invisible."

The American Section Stereopticon Bureau
J. C. Myers, Head
10736 Walnut Street
Morgan Park - Illinois

Book Department Los Angeles Lodge of the Theosophical —Society—

Dealers and Importers of

THEOSOPHICAL BOOKS

Orders Promptly Filled

Blanchard Hall Building,
233 S. Broadway

Wanted: Addresses of persons residing on the Pacific Coast who would like notice mailed to them of the Theosophical activities in Los Angeles.

NEW WORK by

Mr. C. Jinarajadasa

IN HIS NAME

Uniform with

CHRIST AND BUDDHA

This exquisite work deserves a place at the elbow of every devoted Theosophist. As a

HOLIDAY GIFT

It will be greatly appreciated. Leather, 75c; cloth, 50c; paper, 25c.

Orders are now received

The Rajput Press

31 North State St. - - Chicago

To Members of the T. S. and Their Friends

If you will send us the names and addresses of all friends who are interested in the World's Progress along the lines of Universal Brotherhood, Universal Peace, and Universal Tolerance, we will send them a free sample copy of

THE AMERICAN THEOSOPHIST

Send in the list now. We will send out the copies without any cost to you or to them.

Address The Business Manager of
THE AMERICAN THEOSOPHIST
Krotona, Hollywood, Los Angeles, Cal.

Stop! Don't Buy That Book!

Theosophical Books Loaned Free by Mail

Alcyone: At the Feet of the Master; Education as Service.
Besant: The Changing World; Esoteric Christianity; Ideals of Theosophy; Initiation, or The Perfecting of Man; Thought Power: Its Control and Culture.
Bragdon: Episodes from an Unwritten History (of the Theosophical Society).
Collins: Light on the Path.
Cooper: Methods of Psychic Development.
Kingsford: The Perfect Way, or the Finding of Christ.
Leadbeater: The Christian Creed; The Perfume of Egypt; etc.
Patanjali: Yoga Sutras (Johnston's version).
Steiner: Atlantis and Lemuria.
Theosophical Manuals, and many others.

Terms: To be returned postpaid at borrower's risk within one month after receipt. Up to four books not exceeding $3. On first request and to new patrons only. No references or deposit required.

The following can be borrowed at five cents a week per volume (minimum, ten cents per volume) and cost of transportation.

Terms: A deposit of two dollars, unless waived by special arrangement.

Besant and Leadbeater: Man: Whence, How and Whither; Thought-Forms; etc.
Blavatsky: Isis Unveiled; The Secret Doctrine; Key to Theosophy; etc.
Leadbeater: The Hidden Side of Things; The Inner Life; Man, Visible and Invisible; etc.
Leo: All astrological books.
Mead: Thrice Greatest Hermes; The World Mystery; etc., and all books by Besant, Blavatsky, Boehme, Hartmann, Leadbeater, Mead, Scott-Elliot, Sinnett, Steiner, Waite and others.

All Theosophical books for sale, new and second-hand. Usual discount to lodges. Full lists, reading courses and information on request.

THE O. E. LIBRARY, 1207 Q STREET, N. W., WASHINGTON, D. C.
(Associated with The American Section, T. S.)

Luckenbach

Jewelers and Opticians

445 South Spring Street

Los Angeles, Calif.

Our Optical Department is at your service.

EYES EXAMINED
GLASSES ADJUSTED
PRESCRIPTIONS FILLED

Save this advertisement. Present it, and you are entitled to free examinations when glasses are ordered.

ALL WORK GUARANTEED

PROGRESS AND CULTURE

Will be Universal when each individual unfolds latent faculties and becomes conscious of life's opportunities. The race progresses as you progress; read

THE ASTROLOGICAL BULLETINA, a monthly magazine. Instructive lessons for students and investigators. Teaches you when to act in **conscious** harmony with Natural Law. Old masters reviewed.

Subscription in U. S., 50 cents yearly; foreign, 65 cents.
Catalog and prospectus free. Address

The Llewellyn College of Astrology,
Dept. T. M.
P. O. Box 638, Portland, Oregon, U. S. A.

VEGETARIAN CAFETERIA
257-59 So. Hill St.,
Los Angeles, Calif.

BE A BANKER

Learn a profession that will give you standing and independence. Splendid opportunities for theosophists—men or women. Pleasant work, short hours, all holidays off, yearly vacation with pay, good salary. Diploma in six months. Text books by Edgar C. Alcorn. Catalog free.
AMERICAN SCHOOL OF BANKING
132 McLene Building, Columbus, Ohio.

MAUD LINDON
Astrologer
HOROSCOPE with Chart and Reading for ensuing year $2.00
HOROSCOPE and Life Reading in detail with special attention to the Planetary influences on Prospects, Character and Occult tendencies $5.00
CHILDREN'S HOROSCOPE and deductions as to Talents to develop, Prospects, Health, etc. (A Specialty).....$3.00
Address: 1233 East 50th St., Chicago.

THE KROTONA INSTITUTE
For Catalogue Address
The Registrar, Krotona,
Hollywood, Calif.

Carroll Springs Sanitarium

NEAR WASHINGTON, D. C.

Pure Air, Pure Water, Pure Food. Health Vibrations; Home Environment. Medical, Electrical and Psychiatric Treatment. Massage and Nursing. Booklet on Application.

G. H. WRIGHT, M. D., Forest Glen, Maryland

HOLLMAN *Business College*

Do you want to better yourself? Do you want to write shorthand?
Come and see us about it!
1017-1019 SO. FIGUEROA ST. Phones: Home 54021; Broadway 2560

100 typewritten lectures by best writers, including Mrs. Besant. Those desiring to deliver prepared lecturers find the Bureau a blessing. Lectures loaned at 10c each. Non-members are privileged to make use of the Bureau. Write for list.

LECTURE BUREAU

MRS. JULIA A. MYERS

10736 Walnut St., Morgan Park, Ill.

A. B. HAZARD, Astrological Lecturer
HOROSCOPE, with CHART
Six typewritten pages
Children's Horoscopes a Specialty
Also Arrangements Made for Lectures
Address
2936 Baltimore Ave., Kansas City, Mo.

Lunches at All Hours—Hot Coffee and Tea

NEILY'S VEGETARIAN

Delicacies and Cafeteria
606½ W. Sixth St. LOS ANGELES

Private Lessons in Astrology

These lessons give a clear and easy method of mastering the science and Philosophy of Astrology. First, teaching how to set up a chart of the Heavens. Second, how to judge the same systematically. The author has had 15 years experience in studying and teaching Astrology. These lessons are the result of his experience. The lessons are nicely bound in typewritten form and include 45 lessons. Price $3.00, postpaid.
Address all orders to Edward C. Bethel, 208 Wilcox Bldg., Los Angeles, Calif.

EDWARDS & GREEN

6776 Hollywood Boulevard

Hollywood 921 Home 57344

INSURANCE

Fire
Automobile
Accident
Plate Glass
Employer's Liability
Surety Bonds

The Liverpool & London & Globe Ins. Co., Ltd.
London & Lancashire Fire Insurance Co.
London Assurance Corporation
Fidelity and Deposit Company
Orient Insurance Co.

INSURANCE THAT PROTECTS

THE NEWS PUBLISHING COMPANY

118 EAST MARKET ST.

LOS ANGELES, - - CAL.

We do the printing and we are equipped to do any kind of Magazine or Job Work.

First-class workmanship, modern machinery, and Prices Reasonable.

Let Us Figure With You

Cleveland, Ohio, April 12, 1913.

We, the undersigned, have used KLAR'S GOOD HEALTH FLOUR for a considerable time and consider it superior to any other flour for bread, muffins and gems. We have been much benefited by its use and believe it contains the elements of wheat that nourish and strengthen the body.

C. F. Davis, Mrs. E. O. Peets,
T. J. Phillips, Mrs. F. N. Foote,
F. B. Houghton, Mrs. Julia Clark,
Cora E. Wood, Mrs. Sarah Harding,
Jennie E. Heiss,

Members of the Cleveland Branch of The Theosophical Society

What GOOD HEALTH FLOUR is doing for thousands of others in the way of Health and Economy it will do for you.

The cost of my diet will not exceed 10c per day, and my weight is 200 lbs. What does it cost you?

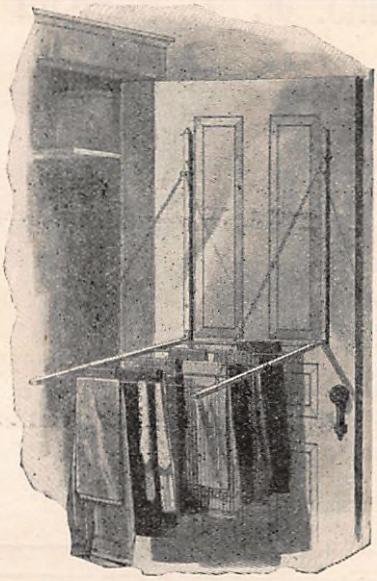
A. B. KLAR

FOOD SPECIALIST

Canal Dover, Ohio

P. S.—Special inducement to members.

THE "PANTRACK"



OPEN

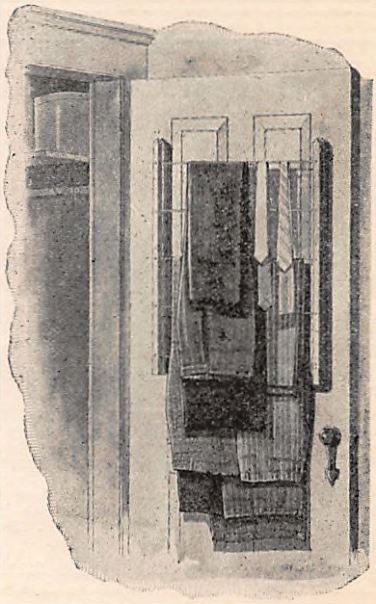
To Be Placed on Closet Wall or Door

A most practical arrangement for holding any number of trousers in perfect shape without causing shiny spots, which eventually wear them out. Each pair is easily accessible without opening the "PANTRACK." Also good for neckties.

It takes up no room and is so easily adjusted that a woman can easily put it in place. It only requires four screws to hold it in place. Is stained in three colors, mahogany, oak and walnut. Kindly mention finish desired when ordering "PANTRACK."

Either finish, complete, delivered in carton by express,

$2.50



CLOSED

M. V. Garnsey, LaGrange, Ills.

Mabel Collins' Latest Book

THE TRANSPARENT JEWEL

An exposition of the Yoga Philosophy of Pantajali, containing the kernel of true practical Occultism, to which is added a translation of the Aphorisms of the Hindu sage.

The American Theosophist says of this book: "It is well worth reading once. If you are a student, read it twice. After that, I know you will want to read it often."

Price, $1.00 postpaid

The Occult Significance of Blood

AN ESOTERIC STUDY
by
RUDOLF STEINER, Ph. D. (Vienna)
Price, 25 cents

It associates the blood in a peculiar way with the ego and maintains that mixing of racial blood destroyed the original clairvoyance of the lower animal-man and developed a newer form of consciousness, the ego-sense and intellect.

By the same author

THE WAY OF INITIATION: or, How to attain Knowledge of the Higher Worlds. With a Foreword by ANNIE BESANT and some Biographical Notes of the Author by EDOUARD SCHURE. Authorized Edition. Price, $1.00.

Occult & Modern Thought Book Centre

687 Boylston Street, Boston, Mass.

WANTED AT ONCE

By

MRS. M. V. GARNSEY

Of LA GRANGE, ILL.

From Your Locality, a

Telephone Directory
Woman's Club Directory
Music Club Directory
Business Men's Classified Directory.
School Teachers' List
Artists' Lists
Church Lists

These names are to be used for systematically sending out Theosophical Literature, to spread the Law of Re-incarnation and Karma, and to prepare the way for the coming of the Great Teacher.

The True Knight

What is worth while?

The man of the world says: Success—that is, Get All You Can For Yourself.

The sensible man says: **True Knighthood.** To be a **True Knight** means to be a success, no matter whether you are the President or a cook; a general or a plain Tommy Atkins; the man who signs the checks or the boy who sweeps the floor.

The O. E. Library Critic of April 23d tells you what True Knighthood is, and the Manuals of Knighthood are:

At the Feet of the Master, **Alcyone;** paper, 25 cts.; cloth, 50 cts.; leather, 75 cts.

The Bhagavad Gita; paper, 20 cts.; cloth, 50 cts.; leather, 75 cts.

Light on the Path, with comments; cloth, 50 cts.; leather, 75 cts.

Light on the Path, with historical introduction; paper, 15 cts.; cloth, 25 cts.; leather, 50 cts.

In His Name, by **Jinarajadasa;** paper, 25 cts.; cloth, 50 cts.; leather, 75 cts.

(and, of course, The New Testament)

These books on Knighthood can be borrowed or bought from

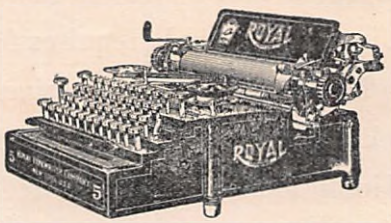
The Oriental Esoteric Library

1207 Q Street, N. W., Washington, D. C.
(Associated with The American Section, T. S.)

NEW MODEL

OF THE

ROYAL STANDARD TYPEWRITER



HAS TWO-COLOR RIBBON, BACK-SPACER, TABULATOR

and many new and valuable patented features that other typewriters do not have

PRICE, $75

Send for "The Royal Book," 32 pages of typewriter information—the finest typewriter catalog ever issued. Yours for a postal card.

Royal Typewriter Co.

Royal Typewriter Bldg. - New York
327 West 2nd Street, Los Angeles, Calif.

A Back-Action Thought-Form

Tell us you read this notice and we will send you or your friend or your library free for one year **The American Theosophist,** or **The Adyar Bulletin,** or **The Young Citizen** (Mrs. Besant, editor); or Mr. Unger's **International Sunday School Lessons** free for a year and a half; or **The Herald of The Star** free for two years to one address or one year to two addresses; or **The Herald of The Coming Christ** free for six months; or we will credit you with one dollar towards borrowing or buying books or towards a new membership in The Theosophical Society —if accompanied with a cash order for Theosophical books to the value of five dollars. With a three-dollar order, **International Sunday School Lessons** or **The Herald of The Star** free for one year or sixty cents credited. One-fifth credited on smaller orders. Books sent postpaid. Good only one time.

N. B. The object of this notice is to see whether your thought-forms react on your pocket-book. If you don't know what books to order, leave the choice to us or ask for our complete lists of Theosophical and occult books and how you can get some of them free.

The Oriental Esoteric Library

1207 Q Street, N. W., Washington, D. C.
(Associated with The American Section, T. S.)

A CARE FREE MAN

Is one who has a life policy in the old Massachusetts Mutual Life Insurance Company.

In case of death his family are provided for. In case of old age he himself has a monthly income.

We insure both men and women.

Write for rates and other information; also give date of birth.

David S. M. Unger

INSURANCE COUNSELOR AND AUTHORIZED AGENT
HARRIS TRUST BLDG. CHICAGO

We Want You to Visit

OUR NEW STORE
We Are Showing Entire Suites of Offices Furnished Complete in All Finishes
QUALITY HIGH—PRICES MODERATE
WE WILL EXPECT YOU SOON!

Los Angeles Desk Co.

848-50 S. HILL ST.

Out-Door Goods

Tennis Outfits, Croquet Sets, Archery
Playgrounds Installed.
Gymnasiums Equipped.
Flags and Pennants.

The **Wm. H. Hoegee Co.,** Incorporated
138-142 So. Main St., Los Angeles

A New Pamphlet

has just been published by The American Section, entitled

Information for Enquirers

It is just the thing to send to a friend whom you wish to interest in Theosophy. Price, envelope size, 2 cents each in any quantity; postage extra at the rate of 4 cents for ten. For sale by the

Theosophical Book Concern

116 SOUTH MICHIGAN AVENUE
CHICAGO, ILL.

THE

Theosophic Messenger

We have a few bound copies of Vol. XIII (Oct. 1911 to Sept. 1912) at $2.00 each.

Owing to the August number being out of print, we were only able to get a few copies bound.

SOME OF THE CONTENTS OF THIS VOLUME ARE

Abstract and Concrete Thought.
Ancient Ideals in Modern Therapeutics.
As Above, So Below.
An Astral Parable.
The Birth of Horus.
Burmese Reincarnation Story.
By Him Who Sleeps at Philae.
The City, the Hills and the Sea.
The Coming of the Christ and What it Means.
The Crucifixion.
Designs in Shakespeare.
Do We Lose the Dead?
Theosophy and Dramatic Art.
Colonel Olcott and the Eddy Manifestations.
Elementary Theosophy.
Reincarnation and Evolution.
The Flesh of Fish as Human Food.
The Actual History of Freemasonry.
From the Absolute to Man.
God in the City.
Have We Ever Lived on Earth Before?
The Coronation.
A Conference of the Birds (A Drama).
Music and Theosophy.
The Spirit of Truth Visits Man (A Masque).
A Glimpse of Mrs. Besant.
The Reasonableness of a Spiritual Hierarchy.
Idealism.
Intuition versus Psychism.
Islam.
The Knights of Malta.
Love is from God.
A New View of Life.
Out of Darkness Into the Light.
The Relation of the Masters to Such as Seek the Inner Life.

These are only a few of the many good things which appeared in Vol XIII of

THE THEOSOPHIC MESSENGER

Send $2.00 NOW, as we have only a few volumes left.

Address: THE AMERICAN THEOSOPHIST

Krotona, Hollywood, Los Angeles, California

PAMPHLETS

FOR SALE BY THE

Propaganda Literature Dep't.

THEOSOPHICAL BOOK CONCERN

116 SOUTH MICHIGAN AVE., CHICAGO.

All Other Lists Superseded.

		Price each Postpaid	Price per 100	Postpaid per 100
2.	The Soul and Its Vestures. C. Jinarajadasa	$ .02	$ .50	$ .07
4.	A Master's Letter	.02	.50	.09
5.	Reincarnation (A Parable). Berry Benson	.02	.50	.07
6.	Socialism and the Coming Christ. C. Jinarajadasa	.02	.50	.14
7.	Theosophy Defined. Weller van Hook	.02	.50	.11
8.	Advice from a Master	.02	.50	.09
9.	The Two Brothers. Annie Besant	.03	.85	.10
10.	Theosophy and Christianity. C. W. Leadbeater	.02	.85	.12
11.	What Theosophy Does For Us. C. W. Leadbeater	.05	4.50	.45
12.	Is Theosophy Anti-Christian? Annie Besant	.05	4.50	.54
13.	Theosophy and Art. C. Jinarajadasa	.03	4.00	.38
14.	An Epitome of Theosophy	.02	.85	.15
15.	The Necessity for Reincarnation. Annie Besant	.02	.85	.13
17.	A Lodge of the T. S. Annie Besant	.02	.85	.13
18.	Theosophy. H. S. Olcott	.02	.85	.13
19.	Karma as a Cure for Trouble	.03	.85	.10
20.	A Sketch of Theosophy. Weller van Hook	.03	2.50	.33
21.	Reincarnation. Annie Besant	.02	.50	.06
22.	The Meaning of Theosophy. Annie Besant	.02	.50	.05
25.	Birth is not the Beginning. Annie Besant	.02	.20	.04
26.	Reincarnation in the Past. Annie Besant	.02	.20	.04
29.	A Test of Theosophic Interest	.02	.85	.11
31.	Reincarnation. Rev. C. Emmons	.03	1.50	.19
32.	Joining the T. S. Alex Fullerton	.02	.90	.21
33.	Sample of all Literature	.75		
35.	Reincarnation and Karma. C. W. Leadbeater	.03	2.50	.32
36.	Do We Live on Earth Again? Annie Besant	.05	4.00	.34
37.	Some Difficulties of the Inner Life. Annie Besant	.05	4.00	.55
38.	Theosophy and Christianity. Annie Besant	.05	4.00	.31
40.	Life After Death. Annie Besant	.05	4.00	.28
41.	Thought Power. Annie Besant	.05	4.00	.31
50.	A Study of Theosophy. C. Jinarajadasa	.05		
52.	The Riddle of Love and Hate. Annie Besant	.02	.85	.15
53.	What My Religion Means to Me. Rakestraw	.03	2.00	.20
54.	Theosophy in Broad Outline	.02	.85	.14
55.	Theosophy	.02	.85	.12
56.	Theosophy as a Guide in Life	.02	.85	.14
	Septenary Constitution of Man. Fullerton	.02	.85	.12
58.	Theosophy, Its Teachings and Practice	.02	.85	.12
59.	The Power to Heal. Hotchner	.02	.85	.12
60.	Reincarnation and Retribution	.02	.85	.13

IMPORTANT NOTICE—When ordered in quantities of 200 to 500 a discount of 25% on the prices given above is allowed, and when ordered in quantities of 500 or more a discount of 25% and 10% is allowed, postage extra.

Food Ideas Changed

The development of BATTLE CREEK SANITARIUM FOODS marked a new era in the food manufacturing industry. They set a new standard of quality. That standard was based upon the demands of the human body as revealed by scientific investigation; the total number of food units required for daily feeding; the amount of each particular food element necessary to maintain the greatest reserve of strength and energy.

DIETETIC FACTS DISCOVERED

Facts and ideas were gleaned from many sources and the whole subject of human nutrition exhaustively studied before a single food was offered to the public by our firm. Certain definite results could not have been expected had we pursued any other course.

Information Furnished Free

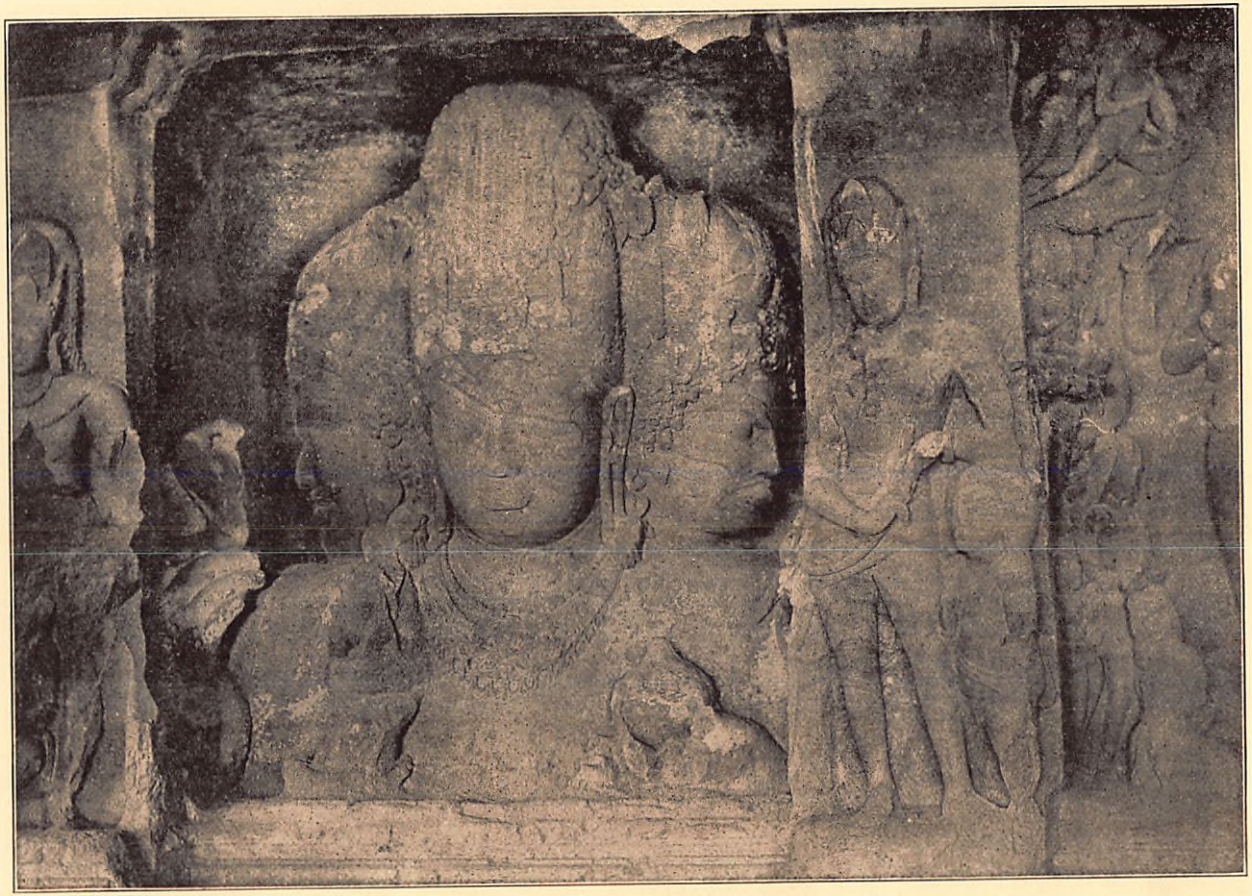
You should learn what these foods and methods have done for others and what they are capable of doing for you. Send for our large illustrated book, **Healthful Living.** It contains a mine of facts regarding this important problem of foods and eating. It is free for the asking.

The Kellog Food Company, Department S-3, Battle Creek, Michigan. Gentlemen: Please send without obligation to me your illustrated book **HEALTHFUL LIVING.**

.....

.....

.....



THE TRIMURTI

The American Theosophist

Vol. XIV. JUNE, 1913. No. 9

BY THE EDITOR

PRISON REFORM

WHO is it living in sunshine, fresh air and freedom, surrounded by loving friends and relatives, that ever gives a thought to the brother behind the bars? So far as the general mass of the people is concerned, the prisoner is utterly forgotten and lost. None seem to be conscious of him except the relentless server of the law who sternly applies the mechanics of vengeance and punishment in the name of an enlightened people. When will the people learn to convert their prison-houses of shame into hospitals for souls? The national mind has for long grasped the spiritual necessity for meeting the needs of the sick bodies of its people and so hospitals have been established, albeit by private enterprise far more than governmental; but it has not yet awakened to the living reality that a nation that does not provide scientific reformatories for its criminals, rather than the crime-breeding prisons, must in time suffer deeply from the clots of corruption which the prison-houses produce in the national body.

Fortunately, there has been for some time an awakening of public conscience on this subject and efforts have been made toward introducing reforms into the prison system. The idea of the prison farm

is receiving praiseworthy consideration. If detention is an essential element to the proper segregation of the criminal class, then let us utilize this principle, but by all means let us do so with a humane, noble and scientific method. Let us detain our prisoners on farms where they may have the health-giving influence of sunshine and fresh air and where they can learn useful trades, and especially how to produce the most out of the soil by intensive and other farming. There is no doubt that this kind of detention could be turned even to a financial advantage. So it not only promises much in a reformatory way for strengthening the soul of the people, but it actually can be made to pay—a feature that may sometime awaken somebody's sensibilities and induce constructive action.

THEOSOPHY IN THE PULPIT

ONE of the American bishops in a conference of the ministers of his Church in this country has spoken quite in line with what Theosophists and members of the Order of the Star in the East are declaring in respect to the times. He has declared that the present times are to be compared to those of the worst days of Rome and he is yet rather optimistic about it, as we are. He finds in the situation an opportunity for building better things. He speaks of evolution and cause and effect and, by the context of his remarks, obviously means by evolution what we call reincarnation, and by cause and effect karma, for he says: "Evolution is at the heart of the religions of the East and we are assured that it was a common teaching of the early Christian Fathers and was accepted by Christ, as shown by His saying that John the Baptist was Elias come again." This is reincarnational evolution, plain and simple. He speaks of the early teachings as being despoiled by the persecutions of the Roman Emperors during the early centuries, and that the lost jewels are now restored.

> All religions are as the colors of the spectrum and have their source in the great One Light. Let us of the Christian faith be hopeful and tolerant and serve, for Christ said that other folds He had also, which He would draw unto Him.

Then he makes the extraordinary and wise statement that *we are on the way to God, no matter what particular religion guides us,* a very striking statement to come from a Christian minister and a very great sign of the hopefulness of the times. A bishop like this is a blessing to the people far beyond the limits of his parish. The cry is for more tolerance, greater breadth of gauge, a wider humanism.

PEACE THROUGH VEGETARIANISM

IN this day, when the divine forces are obviously working so strongly to establish Universal Peace, it is interesting to watch for the various indications of the working of those forces.

The sub-brutal inhumanity of man to the helpless creatures whom he slaughters by the millions to satisfy an unnatural blood-craving appetite has been a painful spectacle to the humanitarian. In this man pays a terrible price for food not only unnecessary, but in most cases harmful, coarsening the bodies and natures that take it in and causing the world to be filled with great masses of thoughts and feelings of fear, terror, anger, resentment, cruelty and relentless murder.

The following advertisement recently appeared in *The Friend*, a magazine which is the official organ of the London Society of Quakers, and is a happy sign of the awakening of the religious conscience on the subject of this terrible holocaust. Animal slaughter will always tend to stay the hand of peace as long as it is rampant, especially as it exists in America. Killing is killing, whether it be the murder of an animal or the murder of a man, and when huge emotional impulses growing out of animal murder are constantly existent, these impulses are bound to urge man at critical times to the killing of his brother in warfare. If men, therefore, are expected to cease cutting each other's throats under the excuse of patriotic murder, they must stop cutting the throats and sucking the blood of the helpless creatures which need protection and proper training, not heartless cruelty.

AN APPEAL TO THE SOCIETY OF FRIENDS

We are desirous that Friends should seriously consider whether by ceasing to partake of flesh meat they may not do much to lessen the awful total of unnecessary animal suffering, the infliction of much incidental cruelty to sentient creatures on ship and rail and in slaughter-houses, and the consequent brutalizing effect on the slaughter-men and others (often women and children) engaged in the meat traffic.

Our experience, and that of many others in all walks of life, proves that better health results from the disuse of flesh, when a suitable selection of other food is made.

As a Society we are opposed to war against man and should not our testimony also be borne against the war constantly waged against animals, and waged the fiercest prior to the anniversary of the birth of the Prince of Peace?

We must appeal to the Witness for Truth in every heart whether the kindlier diet must not be the better and the right one. Flesh meat, like alcohol, is seldom a necessity.

Any Friends who desire to extend the kingdom of love and would like help in starting to live on a more humane diet, will be gladly aided by the Friends' Vegetarian Society, by whom this appeal is issued.

Frederick B. Sainty, 71 Springfield Rd., New Southgate.
Arthur Brayshaw, Hon. Sec.

CHURCH ADVERTISING

A NEW departure in the advertising field has been brought to our attention by *The Baltimore News*. In this newspaper there appears a half-page advertisement urging people to go to church. The advertisement is inserted and paid for in the interest of the federated work of the churches of Baltimore. It is a striking sign of the times that the attendance upon churches should have fallen off to a point at which these bodies find it necessary to get together and insert large advertisements in the newspapers, urging the people to resume their attendance.

But if the occupants of the pulpits would cease confining themselves to the lines that have decimated their pews, if they would keep pace with the progress of the times, study comparative religion, philosophy and science *sympathetically,* recognize the existence of unexplained laws and powers in man and nature, and endeavor to encourage the study of all these subjects in their congregations, they would find a new light and life coming into their work. What people want is competent instruction, *knowledge,* and not alone the religious repetitions upon which they have been so long exclusively fed, however excellent and necessary. If they do not find in the churches the satisfaction which the mind demands, they will go elsewhere for it.

The solution, therefore, lies in feeding their minds as well as their emotions, giving some definite scientific knowledge of God's plan for man which may be had and studied as never before. Men today want to *know,* and the churches must fit themselves to give that knowledge and then they will need no paid advertisements to hold their congregations.

IMAGINATION

What is imagination? Merely a trick of the brain—something to be ashamed of, rather than not? Most people think so. Well, you grant that it's a magic wand which can turn dull bricks and mortar, the most prosaic of every-day life, into beautiful dreamland. Ay, and it's much more. Imagination is the profoundest attribute of the ingrained God of the soul; the strongest proof of the divine element in man. You can't get away from it. But mark—only the mind capable of creating ideals can *exercise* imagination. And remember, too, no invention has ever been carried out in the material world that did not first take form in some one's imagination. On the other hand, you can't imagine anything which never has been and never could be. This is a stupendous fact. Whatsoever your finite intelligence can evolve out of its own feeble inner consciousness, that very thing, I tell you, exists *somewhere.* Because we don't know *where,* is no argument against its existence. You may be very sure that what your poor thought-instrument can shape in vague imperfect fashion, has been created in full form and color by the Thought of God. So your imagination is something like a child's unconscious imitation of the action of the Parent Mind.

Mrs. Campbell-Praed.

CIVILIZATION COMPELS PRISON REFORM

By George W. P. Hunt, Governor of Arizona

THE theory that punishment for crime should take the form of physical torture of some kind is losing champions every day, which is another way of saying that civilization is gaining every day. History tells us of the extreme degree of the application of physical torture at a period when men were barbarians; it was characteristic of a dark mind to reason that pain in the flesh, from forced weariness or torture, reached the source of crime and visited revenge upon it. The methods of dealing with offenders at different periods of history simply reveal the limitations of the mental process in men of those periods. One of the most important facts in connection with the crime problem is that every step toward the employment of humane and enlightened methods is preceded by an advance in civilization. The tendency of that advance is to eliminate the physical body as a factor, except in a secondary sense, and only so far as it is influenced or forced by the mind.

The influence of a sick mind over the body cannot be wholesome, and enlightened men believe that the proper remedy must reach the mind before there can be any improvement. This idea began to take root many years ago and its inception marked the beginning of reforms in prison methods. The growth of the idea and the growth of prison reform have kept pace as closely as cause and effect ever can. It will soon be the plain and recognized rule that brutal prison government reflects seriously upon the people who permit it, just as the awful conditions of the Middle Ages revealed a low grade of intelligence in the masses. Brutality can be extensive or limited, crude or refined, but there can exist no manner or method by which the limited or refined article can be indorsed and retained as civilization's last concession to prison reform. Civilization must concede all, must go the full lengths demanded by the logic of progress, and until it does that we may safely conclude that it falls short of what it should be and that those who have enlightened prison reform at heart must expect to see their hardest work outside of the stone walls of the penitentiary. We cannot say that prison reform must stop here and go no further

without saying that social progress and enlightenment must also stop. That would be absurd. Neither is going to stop. But the fact will remain that so long as any branch of society or government throws obstacles in the way of prison reform and tolerates the killing of human beings convicted of capital crime, it cannot have attained the highest standard of civilization. It is simply several degrees better than the barbarian standard and several degrees short of what humanity must attain before it can be purged of the last trace of the barbarian.

If we "minister to a mind diseased" in our management of the prison population and give our efforts to the restoration of a strong and healthy mental process, we can accomplish more good and render better service to society in a year than all the thumb-screws and racks of torture could effect in a century.

IS CIVILIZATION IN DANGER?

By W. G. Greenleaf

AT various times during the past three or four years there have appeared in periodicals devoted to the more serious aspects of life articles in which the grave question "Is civilization in danger?" was discussed, with the advantage somewhat on the affirmative side. The views expressed were, on the whole, not hopelessly pessimistic; but the menacing conditions appearing simultaneously in Europe and America were clearly outlined and the dangers involved described in a manner not at all sensational—rather the contrary.

In the absence of knowledge, or, at least, of acceptance of the fundamental laws of human evolution, the question of what constitutes actual danger to civilization took on a rather distorted aspect. The pessimistic writers regard unfavorably the undeniable leveling process at work during the past century, which has resulted in what seem to them steps toward a final mediocrity. The demarcation of grades of society by special costumes that indicated the wearer's rank and profession has practically disappeared. The vast difference in comfort and convenience that formerly marked the homes of the aristocracy as compared with those of the masses has been greatly lessened. Compulsory education has made the possession of knowledge the rule of today rather than the mark of superiority of yesterday.

But all this does not make for mediocrity. Closely analyzed, the

situation is seen to arise from a slowly increasing altruism which has its root in one of the two main ideas in the teaching of the Christ: The first—the value of the individual, which had to be impressed on society by the withdrawal of the knowledge of the laws of reincarnation and karma, thus centering the interest of men upon the present physical life, the only one of its kind to be experienced, the manner of its conduct resulting in a future permanent state of happiness or misery—but though this first idea was for centuries uppermost, it was not intended to endure; and the second—the idea of brotherhood, of altruism, was subtly at work in men's hearts, and it has been argued that this was the secret of the success of the people in the French Revolution, for that idea had so permeated the consciousness of the power-holding classes that there was no vigor in their resistance when the masses of the people, whom they knew to be wrongfully treated, finally revolted. The leveling process, therefore, was the logical result of this tendency of the upper classes to share their advantages in some measure with their social inferiors; and in so far as this was the case it showed strength rather than weakness in the body politic.

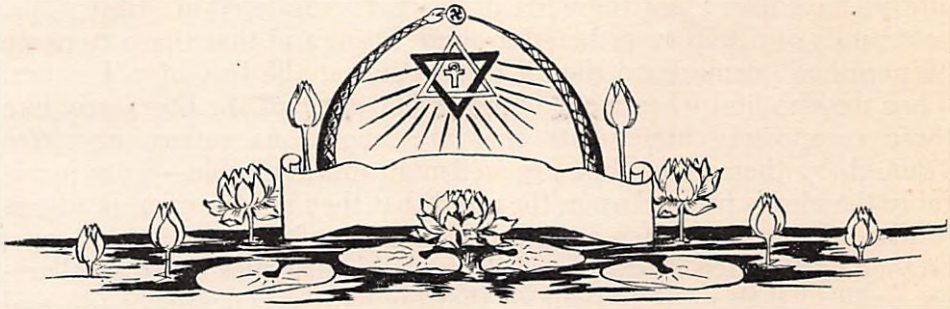
Real dangers to our civilization are the eclipse of true religion, the growing disrespect for law shown by our youth, and the increasing demand for female labor which, with a decreasing birth-rate among the more favored classes, results in race deterioration. The mothers among the workers are too exhausted by labors outside the home to bear strong and healthy children, and society is thus burdened with the care of an undue proportion of weaklings.

The eclipse of religion is shown, not so much by any decline in the material prosperity of ecclesiastical organizations, even in countries where the church has been summarily divorced from the state, as by the lukewarmness of members, which dulls and disheartens the ministers of religion. The people are more and more rapidly rising out of the state of subordination in which the church held them for so many centuries, her attitude having been largely responsible for the tardy realization of the individualistic phase of the teaching of the Christ. But since the fourteenth century, which marks the beginning of the modern era, the development of that first, though temporary, phase of His teaching has been so swift that it has become dangerous. One of the strongest reasons for a belief in the early reappearance of the Great Teacher is the crying need of the world for a spiritual force adequate to check this threatening individualism and substitute for it its complementary—the idea of self-sacrifice and brotherhood; of duty to be performed rather than rights to be demanded. Who so powerful to meet this world-wide need as He who came to send "not peace, but a sword" for a definite and necessary purpose? Individualism must not be allowed to result in

uncompromising selfishness lest the very object of individualism, the development of a society of free individuals, be defeated.

The task of the coming Teacher will be in the nature of checking exaggerated self-assertion and harmonizing the freedom of the individual with the good of the whole. He will stimulate faith in high ideals—the Fatherhood of God and the Solidarity of Humanity; a faith that will become a practical factor when He has shown not only what are the great laws underlying human evolution, the laws of Reincarnation and Karma and the destiny possible for man under their operation, but what are the steps in the development of the individual by which that destiny can be worked out. The actual realization as a fact by the self-assertive individual that he will in future lives here on earth be conditioned by an environment which he can even in this life have a hand in shaping so far in advance, will do much to help him subordinate his present interests to the future interests of a society of which he will himself be a living member. For him the principle of utilitarian philosophy will be greatly extended by this view of life, which puts a new meaning into the famous phrase, "the greatest happiness of the greatest number," for he will understand that "the greatest number" will include himself and those he loves and labors for now, when together they return to earth-life for renewed experience.

If the West can be brought to accept as facts in Nature these twin laws of evolution, there will be no need of pessimism; for we perceive that society has passed through the stages of close organization, authority and force to that at which the individual is a member, rather than a subject, of society and as such is able to judge of and approve social union. Having reached this stage, if he has the broader view of the whole course of human development, he will be more capable of sharing in the national consciousness and will recognize his responsibility. For the past twenty-five years the teaching has been scattered broadcast in the West for the express purpose of averting the danger to our civilization arising from the dark materialism of the past two centuries. The success of the effort put forth is unquestionable, and a foundation has been laid upon which can be built a stronghold capable of defying the assaults of the forces of disintegration. But the fortress must have efficient defenders, and every Theosophist should realize the obligation laid upon him to fit himself by study and observation for service in that great cause.



THE OPEN ROAD TO THE MASTERS

By Annie Besant, P. T. S.

Delivered at the Annual Convention at Adyar, December 28, 1912.

(The second of a series of four lectures)

YOU will remember that yesterday we spoke of the supreme knowledge, of the knowledge which is eternal life, of the finding of that knowledge in the heart, the temple of the Supreme. And you may remember that with reference to that I quoted an ancient Word, that Word in which it is said: "Awake! Arise! Seek the great Teachers and attend"; for the wise say that the road to Him is hard to travel as the edge of a razor. Quite naturally then we turn today to see whether Theosophy, which we found was identical with this Wisdom of God, whether it has something to tell us as to how we shall seek the great Teachers, how we may find Them in order that we may attend to the teaching. And glancing back over the very distant reaches of history we find that at the time and in the countries where this Science of the Supreme was taught, that there also the Teachers were to be found, so that there was no doubt for the searcher. If he sought, he would find.

In ancient India, from the literature of which I drew yesterday most of my illustrations, in that literature we find a tradition, a record of the past, which speaks of the great Teachers, calls Them by the name of Rishis and looks to Them as the givers of wisdom, as Those who can guide us along the razor path. And not only do we find Them mentioned in the literature, but there are certain facts that we cannot

but observe which lead us to the conclusion that the literature is an accurate record. We find certain books that go, as you know, by the name of Aranyak, "the forest," that which was taught in the forest; and we have heard how these great Teachers wandered in forest ways, how bands of disciples gathered around Them and that the very name "Upanishad" came from the idea of sitting at the feet of a Teacher. Then we also find when we look into other parts of the literature, like those compressed statements that are known as sutras, or verses (though by themselves they are well-nigh unintelligible—quite inevitably the idea is pressed upon the mind that they are the mere headings of discourses), that when a teacher spoke one of these great sentences he then expounded it, explained it, made his disciples meditate thereon, and so led them to find out all that lay hidden beneath the few and pregnant words.

We find that in later times the lack of Teachers was supplied (inadequately indeed) by the commentaries written by the learned and the scholarly, but when we read those we find that while they are admirable in grammar, in logic, in the exposition of outer meaning, it is only now and again that some gleam of spiritual light breaks through the jungle of words, illuminates the obscurity of the passage. So much is that true that I have sometimes advised the earnest student to shut up the commentaries, to place them on the shelf, to go and sit in meditation and by meditating on the original words try to find out the depths of spiritual meaning that lie hidden herein for him who has learned to conquer his passions and to control his thoughts. And looking at these great axioms under which mighty truths are put in tersest fashion, we seem to see beyond the words the speaker, the Master of the Wisdom, pointing His children to the truth.

And when we look elsewhere in the elder times, we find similarly there were special teachers who unrolled the supreme knowledge to the earnest and the pure. We may read in the Hebrew Bible of the School of the Prophets, how men gathered together that they might under the training of an accepted prophet learn something of the divine mysteries; for you must remember that in the older literature "prophet" does not mean especially foreteller, but rather the teacher of the hidden knowledge, the man who had gained more of wisdom than his fellows. Then, again, we find in a country like Egypt, priests, a priesthood, who were holders of the secret knowledge. And those of you who know something of symbolism will remember that when you see on the double crown of Egypt that head and part of the body of the asp, the hooded head, you will remember that that was the sign of that organ in the forehead by which the third sight, the third eye, manifests itself as organ in the outer world, and that men only made the symbol out of gold and brass when that which that symbolized had been forgotten and the power that it indicated no longer existed.

And so you find this idea of teachers to whom the would-be learner might go, and everywhere in the older days there was the open road, the road along which the student might travel, the road which led him to the beginning of the path where the Teacher was certain to welcome him. It was by that gate which the Christ declared to be so straight, preparing for the pathway which He said was so narrow; it was by that gate and ready to guide along the pathway that the Teacher stood revealed in ancient days. And looking down nearer, to our own day but still far away, we find the mysteries of Greece, of Egypt, of Assyria symbols in the lower world of those true Mysteries that have ever existed and still exist under the control of the Great White Brotherhood, the Lodge of the Masters of the Wisdom. The Mysteries were in various grades; sometimes they were the way to real knowledge and real Teachers used them for the instruction of the learner. You may read in the writings of the Greek philosophers, like Plato, that those who were initiated in the Mysteries lost the fear of death and knew the certainty of immortality.

You may come farther down the stream of time to the early days of the Christian Church and there you will find the Mysteries of Jesus, to which the Christian was admitted under rigid conditions of purity, of capacity to learn. And it is said in the elder Christian writings, those that were written by the wise men called the Fathers of the Church, you may read there how in those Mysteries were passed on to the pupils the teachings that Jesus gave in secret to His own disciples.

So the ancient world is illuminated by those greater places of revelation and you find them lasting onwards into comparatively modern times, disappearing finally from Europe during the sixth, seventh and eighth centuries after the Christian era. Now these mysteries disappeared for lack of pupils, and the lack of pupils was not only due to ignorance and sloth among the people. It was also due to the growth of a spirit of persecution in which Christianity became orthodox, and narrow orthodox, laying down certain conditions of membership in the Church which excluded all that we were speaking of yesterday as mysticism. To be a mystic was to be suspected. To be a mystic was to be in danger of civil and religious persecution, and when under the Emperor Constantine Christianity became the religion of the state, then the sword began to be sharpened and the prison doors began to swing back, and the sacred knowledge was branded as dangerous and those who sought to know were denounced as mischievous to the state.

Hence partly from fear, partly also from ignorance, pupils were lacking for these mysteries of wisdom and, since the Teacher could not teach without pupils, since the Master cannot reach those who are unwilling to be taught, gradually the exoteric belief destroyed the ancient knowledge, and faith in the dogmas of a Church locked the place

of faith in the God within the temple of the heart. And then when we look about for teachers we see that they are hard to find. They never really quite disappear. You find here in India gurus worthy of the name wandering about from place to place with bands of earnest disciples. You find the Sufis among our brothers of Islam who also possessed the ancient wisdom and gave it to others in the ancient way. Strict the conditions, rigid the rules, for it is no mercy to give wisdom to those who are impure and ignorant. Better give a knife into the hands of a baby, better place dynamite in the hands of a child, than give the supreme knowledge to those who are unworthy and would wrest its powers to the service of the lower self. For men who are ignorant, exoteric religion is enough. It is the school in which they learn the elements of right living and right knowledge. Hence in those days, both in East and West, while in the East some teachers were still to be found, men had to wander far and wide, undergoing many a hardship and many a difficulty, travel long distances, face many a danger of desert, of wild beast, of flood, while they sought for the guru who was able to teach them and counted all things but as dross if only wisdom might be gained. You find men wielding power, men who are ministers of great kings, you may find monarchs themselves casting aside sceptre and royal robe, putting on the robe, the cloth of the ascetic, taking up in hand the bowl and wandering in search of a teacher who had the gold of wisdom, more priceless than the gold of kingly crown. Never the tradition vanished, never was the world without guides, albeit they might be hard to find. In the West the ancient knowledge was handed down amid great perils to life and limb and remembered by secret orders that from time to time we find emerging from the darkness of history and giving here and there an indication that they had knowledge that the masses did not share.

There are those of you who know the tragic story of the Knights Templars, those of you who have read of the frightful persecutions to which those Templars were exposed, who have read of the bones crushed into mere powder, of the limbs strained asunder by the dragging of the rack, of the red-hot pincers, and the fearful torment of the wedge driven between knees and ankles. And when you ask what were the accusations, what do you find? You find testimony: "We say this man trampled on the Cross; we say that man trod upon the crucifix," and any of you who know something of the great Orders that still exist today, who are trained, say, in Masonic symbolism and remember some of the details of your own initiation into Masonry, you will understand what was meant by the treading on the Cross and you will realize the hidden truth that lay behind the apparently blasphemous action.

And other things also you may learn to understand if you take opportunities of gaining some of that hidden knowledge and you will

find that the old tradition never perished, that it never utterly died, that under many names that hid the object, under many details that concealed the reality of the study, there were always men and women who were pupils of the teachers and who risked everything that earth could give in order that the secret knowledge might be discovered, might be learned.

And do you come downwards ever and find the world growing darker and darker, more and more materialistic, until you reach the nineteenth century and notice the tremendous growth of materialism. You have never had in the East the conflict that marks European history between religion and science. They have never been placed in opposition in eastern lands. Science as we know it now, the study of all phenomena of the outer world, that is the lower knowledge of which the ancient scriptures teach. Nature is but the garment of God—natural phenomena, they make His language to men, and so you find Bruno teaching in the seventeenth century that nature is God's language, that every natural object is a word spoken by God, and that if you study nature, if you learn to know the meaning behind natural phenomena, then God the Word is speaking to you through the outer form, and so science shall be a way to religion and the study of nature become the revelation of the Supreme. He taught it in strange ways, under strange symbols, but the truth is there.

But religion then would have nothing to do with science; it racked its teachers, burnt its prophets, slew its messengers, and so there grew up in the minds of the men of knowledge a hatred against the religion that silenced them when they fain would speak of truth. Oh, when we speak of the opposition of science today, we who know the value of religion, never let us forget that in the past it was the religion of the day that tore out the tongues of Vainini and many another, so that no tongue might be in the mouth wherewith the truths of science might be taught. And these things leave bitter memories and those are handed down from generation to generation. Blame not science that when it came to its own and was able to hold itself safely against the threats of the churches, blame it not if it rejoice to find anything which could be used as a stone to cast at religion and that the memory of the inquisition, of the stake and of the rack were flung back as contempt and hatred as science grew strong and religion grew weak.

And so we find in the Empire, in the nineteenth century, an immense growth of materialism, not always a declaration that the material philosophy was accurate, but the far more subtle and therefore more dangerous allegation that man had no means whereby he might find out God. Agnostic was the name that was chosen, without knowledge—but what knowledge? Clearly not the knowledge of science, clearly not the knowledge of the objects of the phenomenal worlds, but the knowledge, the supreme knowledge, the gnosis that the Greeks

had followed, the paravidya that had been known in eastern lands. Man, they said, had mind whereby he could draw conclusions on the observations he had made. But beyond the senses and beyond the mind there was nothing more whereby knowledge might be gained by man and therefore he could not know what was beyond the observation of the senses and the reasoning power of the mind.

And into that materialistic world, into the midst of that circle of agnostics that had gathered together all the names most honored in the world of modern thought, into that came a messenger from the ancient Masters of the Wisdom, into that world there came alone a woman, that greatest, that noblest of women, Helena Petrovna Blavatsky. Alone she came and proclaimed again in the world the existence of great Teachers whom she declared that she knew. She made no pretence of great discoveries of her own making. "I but teach what I have been taught," was her continual proclamation. But she committed the great sin, the intolerable offence, of declaring to an ignorant world, "I know," and that they could not bear. Fraud they called her, cheat they called her, swindler they called her. Mockery and ridicule—these were the least of the imputations that they flung at her, and she, a woman of noble birth, proud, intensely proud of her honor, of her truth, of her good name, she would rather a hundred times that they had burned her like Bruno at the stake than that they had tortured her with foul accusations and soiled her honor with imputations of fraud and of disgrace.

But she knew her feet were on a rock, and she found an old friend of older days, that gallant soul whom you knew as Henry Steel Olcott, not full of knowledge as was the direct messenger of the Lodge. How often have the older among you heard him say in his frankness and straightforwardness: "I am no philosopher; you must not come to me for teaching," and yet he knew so much more than many who are proud of their knowledge of philosophy and have a long train of letters after their names of the learned societies to which they belong.

And those two, the American man and the Russian woman, they stood alone against a world in arms. And she poured out the knowledge that none then living had the power to test. She prophesied of scientific discoveries twenty years before they were made. Now science is beginning to justify her, now some of the statements ridiculed and scoffed at are given out as great discoveries by Fellows of the Royal Societies and by other learned people in the European land of those who claim the name of knowledge. You can find them in her work, *The Secret Doctrine,* so that none can declare that she did not proclaim them long ere the western world, long ere western science had rediscovered them, and she told us that there was a hidden science, an occult science, the science that used to be taught in the Mysteries, science that the Rishis passed on to Their pupils; she told us there

were still Masters and that she knew Them; she told us that the Teachers could still be reached by those who were willing to fulfil the conditions and to bring the ancient sacrifice of all that earth can offer in exchange for the treasures of the Wisdom; she told us that the gateway was not shut; she told us that open was the road to the Masters, that she had trodden it, that she knew it to be true.

And not only did she declare that, but out of his own personal knowledge Henry Steel Olcott declared the same.

Then she took pupils in order that she might train them in the knowledge that she had acquired, so that when she passed out of her worn-out, broken body they might carry on the testimony that she had given; for never again was the world to be left for many centuries to come without one or more who could say, "I know," who no longer said, "I think," who no longer declared, "I believe," who no longer proclaimed, "The Church declares it, or tradition affirms it," but who would say fearlessly, despite a mocking world: "I know the Masters live, for I have seen Them, I have been taught by Them, I have been led along the path to which They alone can give admission." And so when she was called away, she left behind her some of her pupils who had been led by her into the presence of the Master and who could speak of their own knowledge and not by hearsay from another.

Not yet the time of peace for them, not yet the time of general acceptance and of easy living. But which think you is the better: With strong hand to make the road wherein others shall travel easily in the future or to wait until others have made the road and then walk along it with unbleeding feet? It seems to me that to open up the way, to face the hardships, to trample smooth the road with bleeding feet where the generations of the future shall walk unafraid, that this is work which appeals to the soul that is heroic, that is the fascination that appeals to the one who loves the work of the pioneer. Let others take the easy way when the road is ready; let some of us come forward and make it, in order that others in the future may walk there unafraid.

And so some who in the past have known the great Masters, who in previous lives lived and served Them well, were gathered in the Theosophical Society and at first the Society as a whole was meant to be the open road to the Masters. The Society was told: "Make up your mind about the Masters." They called Them then the "Elder Brethren" and they loved the name of Brother more than the name of Master. Our reverence has given it to Them; They did not ask it for Themselves. And the choice was put before the Society whether it would or would not acknowledge the Masters as its guide. "Leave us," one of Them once wrote when advice was offered to Them which They were unwilling to take, "Leave us to steer our Theosophical ship." But people were not willing They should steer it; people

thought they knew better what was good for the world than the Masters of the Wisdom knew; and so they determined that no such declaration should be made by the Society as a whole. It should not be allowed to declare that it was the servant and the messenger of the Masters of the Wisdom, and They retired for a time, as They said They would, going back into the silence in which so long They had lived; and then H. P. B., at the orders of her own Master, founded what you now know as the Esoteric Section. In 1888 that was made, and she printed the statement that that was to fulfil the early purposes of the Society. And so the Society went along its easier road of philosophy and metaphysics and religion—a great and noble road—but only those who were willing to go further and eager to go faster were gathered by her into that band of disciples and offered by her the secrets of the Divine Wisdom.

And ever since that day this Esoteric Section has endured, going through various phases, accommodating itself to the weaknesses of its members, often giving up an important matter because men were not yet ready for it, but ever going steadily though slowly onwards towards the appointed goal. And then a Master said, "Seek us through the Theosophical Society;" for only those who enter the Society might come onwards into the Esoteric Section, only those who took the first step were allowed to go further along the open road, and the message went out to the struggling striving people, "There is an open road, there is an open way; no longer search in the jungle, in the desert, in the cave, for those who can teach you. Here is the open gateway in the world of men; walk ye in it and at the other end you will find the Teacher standing." And many came in, and out of the many a few began steadily to walk onwards, seeking for the Master whom some inner conviction told them must exist, more perfect, mightier, greater than they themselves and the men around them. And gradually, bit by bit, that inner intuition became a divine bit of knowledge and the teaching was given out even to the world as to the way by which the Masters might be found.

And then we were taught that as They were the great servants of humanity, it was by the path of service that men living in the outer world might begin to tread the outer way whereon they should find their Teacher. Men were not asked to leave their ordinary avocations; they were not asked to come away from the market-place to the jungle, from the office to the desert. "Stay where you are," came the word of the instructor, "but change your attitude, not your avocations, for avocations that help the world to roll along its everlasting way are activities which are blest by God and in them the divine action is carried on. Be a lawyer, be a judge, be a doctor, be a merchant, be what you will, but do it all for the sake of the divine law and as part of the divine activity." That was the lesson Theosophy began to

teach, that by service, by love, by unselfish devotion to the interests of others, by being willing to take your purity amid the foul, by recognizing the lowest as well as the highest as your brother, so may you gradually tread the path that leads to Initiation.

Those are the first steps. So long as any human being is despised by you, looked down upon and treated with contempt; so long as when you would give money to the pariah you take it and fling it on the earth because you think your purity will be spoilt if you place it respectfully and courteously in his hand; so long as men are bidden to go out into the road so that their shadow may not defile the ground on which you are going to walk; so long as the Brahman is proud of his privilege and forgets his duty; so long the path of discipleship is not open to him.

You want to be the brother of the highest, the younger brother of the Elder Brothers of mankind. But you have younger brothers, younger brothers who are suffering, who are in pain and difficulty and distress, who are festering in the midst of dirt, whom none has ever taught to be clean and pure. There is only one Brotherhood, the Master at the head, the pariah at the other end, and if you would grasp the hand of the Master you must stretch out your hand to the lowest. For the brotherhood will not be granted to you which you deny to a fellow man.

And so service is the first step. And then we have been told the qualifications which we need when, striving to serve the world, we would tread the higher path, the path which is called that of probation. You may read it if you will in Shri Shankaracharaya, where he has laid down the conditions in Sanskrit terms familiar to every student amongst you. You may read it if you will in the recorded teachings of the Lord Buddha where, in the Pali, you will find the names that match your own Sanskrit Hindu terms. You may read it if you will in the simple and beautiful language in which a child disciple put down, as he remembered them, the wisdom of the Master who taught him and placed in that exquisite little book, *At the Feet of the Master,* what the Hindu boy had learnt from one of the Masters of the Wisdom.

There is no lack of information. Take it in the form of scholarship or in the form that a child can understand, you are told what to do. You must develop *viveka,* discrimination between the real and the unreal, by which alone you can distinguish the passing phenomena from the eternal truths they veil and oftentimes distort.

Having learned something of *viveka,* of true discrimination, then you come to *vairagya,* dispassion, tirelessness, indifference to the outer objects in the search for which men weary themselves both day and night. And when some discrimination is yours, when some dispassion has been reached, then you must try to bind round your fore-

head those six jewels of the mind which form the crown that you must wear as you approach the portal of initiation.

You must learn control of thought, you must learn control of mind, you must learn endurance, for the way is long. You must learn equilibrium, for there is nothing that must upset you. You must learn tolerance, for you must see the Self in all. You must learn faith in the God within you as well as in the God without. And when the six jewels are bound upon your forehead, then shall you be seen as ready to enter the portals of Initiation. And when that happy day has come for you, when a Master has taken you under His personal care, has put you on definite probation, has accepted you as His chela child disciple, then will come the day when He and one of His Brethren will take your hands in Theirs and lead you up to the Great Hierophant who shall give you the key of knowledge and allow the portals of the door of Initiation to swing open before your eager feet.

Then shall you be taught, having gone through the portal, that there are three weaknesses that you must get rid of. You must get rid of superstition, which thinks that the outer form is material or necessary to the spirit in order that it may make its way onward. You must get rid of the delusion of the separated self, in which you know yourself as other than those around you. You must cast away doubt, by knowledge of certain great truths; the knowledge of reincarnation, the knowledge of karma, the knowledge of the existence of the Path and of the power to walk thereon.

And when those fetters are cast away, then the next door is open before you and then the great downflow comes which gives power of mind, and you are bidden through the years that lie in front gradually to bring the higher knowledge down into the lower mind and guide your feet by the light that streams from the Higher Self. And when that is partly gained, then the third portal is before you and then you have to cast away love and hatred; that is to say, the form of love, which is attachment of the personal self to the personal self; not the love of spirit to spirit, which is the foundation of the universe and the essence of God Himself, but the pair of opposites, as desire, as hatred —those are fetters to be cast away.

Then before you looms up the great fourth portal, which has ever upon it marked the symbol of the cross. Then you come to the gateway that none may pass through until he has known the loneliness of utter desolation; until friends have deserted him and enemies have assailed him; until, thrown back on the Self within him, when no answer comes to the cry of anguish, "My God, my God, why hast Thou forsaken me?" then in that uttermost loneliness he finds the Self and never again can know himself alone; and he passes through the fourth portal, and five are the final weaknesses that he must cast aside.

Words here are misleading rather than illuminative, because the

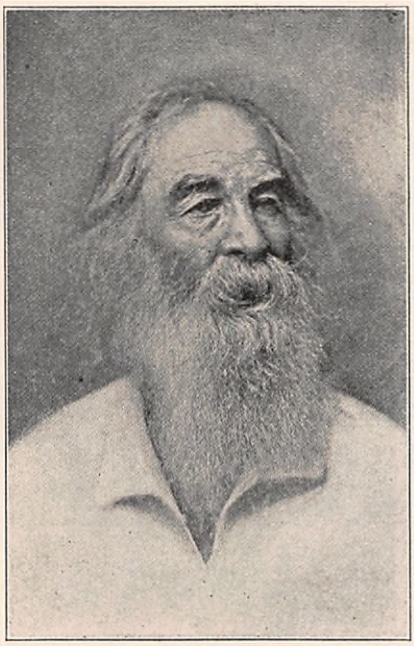
names that are given to the faults in the lower world hardly indicate the subtle and refined weaknesses which are found as the Path is drawing to its ending and the liberation of the spirit is at hand. They speak of throwing aside desire for life in form and desire for formless life; they speak of getting rid of pride; they speak of getting rid of anger; they speak of getting rid finally of Avidya, of ignorance. These are the last five fetters that hold the spirit in bondage, and then the fifth gateway is before the triumphant combatant.

Then before the pilgrim who has trodden the path, the razor path, so far, there is the threshold that admits to liberation, there open the seven paths along any one of which the liberated spirit may tread. And those whom we call the Masters, those to whom our hearts go out in deepest adoration and most passionate gratitude, They are the great ones who, being liberated, have still kept the burden of the flesh upon them, who, being free, bind Themselves by Their own loving will and who declare: "Until the least of my brethren is ready for liberation, I will dwell amid the men of earth and point the way to peace."

In Their hand shines out the great star, which is the sign of the highest achievement; in Their voice sound out the notes of music that touch the hearts of men amid the discords of the world. Theirs is the light that clears up all obscurities, Theirs the fire which burns up everything that is impure, and Theirs the love which regards each as a mother regards her first-born child and makes sacrifice a joy, bondage a delight, service freedom.

That is the open road to the Masters and such, feebly limned, are the Masters who guide us on the road.

H. P. BLAVATSKY



WALT WHITMAN

FRIEDRICH NIETZSCHE

THE NINETEENTH CENTURY TRIMURTI

By Charles Lazenby, B. A.

"From the THREE all things have proceeded." *Lao-tse.*

WHEN we live in the outer world of shifting and changing shapes, of elaborate symbols in the Eye Doctrine, there is a tendency to identify ourselves with the symbols and to argue in many circles concerning certain non-essentials. We forget that the symbols are, at best, outer and visible signs of mystic and occult reality and, caught in the glamour of the outer form, we fail to pass inward to the spiritual truth which the symbol is intended to conceal and show forth. The great mysteries in occultism are concerned with Man as a total humanity and with the relation of the individual to the Lord of Life who is through all forms. We are all gods and it doth not yet appear what we shall be, but most of us do not recognize the great fact that we are God individualized and in action.

When we speak of the Trinity, of the Creator, Preserver and Destroyer, we are really speaking of characteristic qualities and directive energies in our own natures as well as of the same qualities in the Great Universe. These three aspects of God in manifestation are continually active and are to be seen working simultaneously in the carrying forward of evolution.

Because many writers in many ages have expressed their individual ideas of this Trinity, an elaborate complexity has gathered around the conceptions in the various religions and "eye doctrines" of the world. The function, however, of this Trinity is always the same. Simply stated, Brahma is the creative, building, projecting activity of the Divine Mind; Vishnu is the conserving, protecting and synthesizing quality; and Shiva is the destroying, iconoclastic, disintegrating principle. These elements are active within our own life as personality and are also to be seen in the social movements of the race. We may at the close of each century take a retrospective view of the century and pick out the movements in civilization which have expressed, each in its own way, these three. All movements must fall under one of these three headings, because they include all manifestation. In each great activity in the social state there is some outer leader, some man

or woman who, for the time, becomes a particular embodiment or type of one aspect of the Trinity and who is a guide for all those whose life-energies at the time are flowing in that particular direction.

We may, then, not only pick out the movements which are creative, conservative and destructive, but we may speak of certain leaders in these movements as more particularly embodiments of Brahma, or Vishnu, or Shiva. We must recognize that all of these movements are necessary for the evolution of the race and, though in temperament we may lean more to one than to the others, we must stand apart from and above all of them and unite ourselves with Ishvara, who is the Light and Love in all Three.

Let us now look over the nineteenth century and observe the Trinity in action. And first, Brahma.

The motto of Dharma-Sarvatra, the Manu of the Sixth Root-Race, active in projecting or sowing the seeds in humanity for that race, is *E Pluribus Unum*: "Out of the many we will create one." We see his activity in the penny postage, the cables, the newspapers, the cinematograph and the facilities for travel, bringing all the world nearer together and breaking down divisions between castes and countries, races and creeds.

In his Brahma aspect, Walt Whitman in America expresses the creative ideal of triumphal democracy. John Addington Symonds and other competent critics and world-historians have given their unbiased opinion that the name of Walt Whitman is the greatest since Jesus and, indeed, that Jesus and Plato are the only two names historically known to man in the West that can be placed side by side with it. Walt Whitman was a creator and projected the ideal of the coming Race in loud, high-sounding tones, with clarity and a deep understanding of the work he was doing. He sang of America, or—as we read it—the Sixth Race, and projected a wonderful vision of the man and woman to be. He taught regarding the Hierarchies of the Gods and the Masters of Wisdom; he taught the great toleration of Nature to all her darlings; he taught the love to the least developed and the comradeship of united humanity; he taught the cleanliness and purity of the sexual functions; he taught the wonderful and beautiful joy of death and the meaning and mystery of that great spiritual event; he taught the infallibility of the Law of Karma and the surety that Good must triumph; he taught the thinking of the *ensemble* of the universe and the importance of each individual in the *ensemble;* he taught equality in the Divine Life of Mankind; he taught the perfect comradeship and he taught to prefer results in the future to those of the present by sowing good seeds in the present. He saw the necessity for all the mixing of races, for all the vulgarity, shallowness and

seeming aimlessness of the present civilization; he saw the place of the labor disputes, of all the social and sexual unrest; he saw in and behind it all the breed of strong, stalwart, positive men and women to arise from it; and he created an ideal world in which the perfection of noble men and women should find a full expression. No other writer in the nineteenth century created with such power or expressed so fully Brahma in the making of the new race. He was in himself Father-Mother, a splendid Uranian, a double-sexed nature, embracing within himself the best characteristics of the male and the female.

Let us now turn to Vishnu. Here, again, we see Dharma-Sarvatra in the great conserving and synthetic work of H. P. Blavatsky. No one else in the nineteenth century so fully expressed the eagle vision of the good elements of all the past philosophies, sciences and religions; no other person gave to mankind such a clear and intimate picture of the great unities working in and through all the particular expressions of thought and aspiration. She had a mind encyclopædic, and like a diamond in its clear-cut perception of relationships. Within her memory she held thousands of diverse facts in a perfect harmony. She had a toleration and understanding, in an intimate and explicate way, of all the elements entering into and governing the actions of men. Her comprehension of mankind was a gamut whose highest note was the consciousness of the gods who have conquered the *maya* of human existence and whose lowest note was a complete sympathy with the needs of the most trivial and undeveloped child of our race. She was a fire of sympathy and compassion for *the Great Orphan Humanity* and she gave freely every hour of her time to the loving service of mankind. She gathered under her wing and protection all the creeds and ideals which had helped man forward in the past. She proved, with unerring logic and from an immense store-house of scientific knowledge, that the God of the Universe is One, and that all faiths and conceptions and facts of religion, philosophy and science are essential parts of the Plan of the Supreme Architect. She taught man to reverence every Name of God and to realize that all the names in all the religions are divine. She outlined the plan and purposes of each subdivision of the Race and taught her loving followers to hold a practical toleration for all individual beliefs. She formed the Society destined to become the nucleus of the Sixth Root-Race of mankind, and emphasized more fully than any other the great love of the Father-Mother protecting under justice the individual freedom of every human being. She knew more intimately than any other outer leader of the nineteenth century the inner and hidden powers of man's whole nature and left an occult and esoteric teaching which, if followed, will develop disciples into loving and wise servants of mankind. For her own purposes she cloaked herself in veils which bewildered and deceived many, nay, al-

most all of those even closely connected with her. She was so great that a perspective and intellectual power far greater than that possessed by most men was needed to see her. It is true, she drew out a personal devotion which expressed itself at the time of her death in a wonderful tribute from those who knew her, but the subsequent activities even of those who wrote the tributes show how little they really comprehended the mystery and greatness of the message of the being who had moved amongst them. Wise and loving, clear-seeing and all-comprehending, she gathered together into a wonderful unity and preserved for coming generations the seeds from the past. She was Vishnu, the Preserver, and although the sun of her work has not as yet risen above the horizon, the dawn-light is in the sky which will illuminate and bless the world.

And, finally, Shiva. The name we have here as the leader of this divine energy of destruction of old tables and outworn concepts, of this breaker-down of the barriers in the Way of Humanity, is Friedrich Nietzsche.

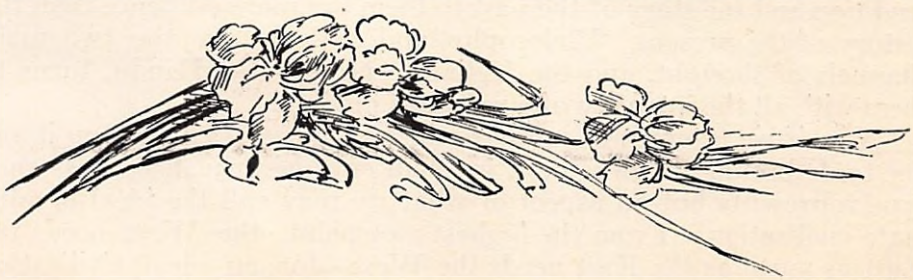
This great comrade, as much misunderstood as the other two, is a transcendent lover and glorious idealist of the race to come, but his work was not the creation of some particular ideal and the projection of a dharma which mankind should follow. He emphasized the need of positive and continuous stock-taking in which the shop-worn goods, the dusty and mouldy piles of useless truck which have accumulated through the centuries and now rest as a heavy and useless burden on mankind, should be thrown away and abandoned. There are many articles written about Nietzsche trying to associate his conception of the "Beyond Man" with some transcendental conception of an Oversoul. This, I think, is a great mistake. Nietzsche's "Beyond Man" is the man-to-be in time, the definite, clear-cut, individual man in the world of personality. This individual will be big and mighty in power and vitality; vast energies will sweep through him; he will inhale and exhale great draughts of the Divine Breath; he will expand the human consciousness into realms as yet untouched, although perfectly objective; he will kill out of his healthy system all the microbes of petty and puerile thought; he will surpass anything the race has yet produced and will be grander, will be great in intellect, in love, in freedom and in joy; he will be nobler and more godlike than any of those who have yet appeared upon the page of history. He is the man beyond the present man, the successor to all the sowing and thinking of the present race.

The question that confronted Nietzsche was as to how this individual was to be formed and his answer, most unambiguously given, was by discarding the useless impedimenta of the past, by throwing off the

trammels and chains of bygone racial conceptions in religion and philosophy and by expressing in a full and vital way the ideas and cosmic energies of the individual of the present. He regretted, and he makes his co-lovers of the race regret, the paucity and shallowness of the imaginative power of the present mankind and he tried to stimulate a deeper and fuller vision of the inherent greatness of the individual. He saw that the vast majority of mankind were content to be sheep-like followers of the habitual statements from the past regarding duty and God and human values, and he realized quite clearly that until a man became a divine destroyer of all these past statements he could not become a divine creator of the future. He realized more clearly, in his place, than any other writer of the nineteenth century the immense confusion existing between love and sentimentality. He saw that a weakness of emotional power and a narrowness of intellectual vision often masqueraded as love and allowed pain and misery and evil to grow up into mighty trees, because there was a shrinking from the slight pain of unrooting the sapling while it was still young. He saw how, on all sides, men were prostituting and insulting the name of love to weak sentimentality. He struck out at this with all the force of his being and taught men to develop a real love by discarding sentimentality. He recognized fully that what man sows that also he must reap, and his message was to destroy the seeds of the weeds and separate them from the good grain for the next sowing. Our civilization is filled with weeds harmful to the true spiritual evolution of man, but ignorance and selfishness, feeding upon these weeds, naturally oppose their destruction.

Here and there, however, there are those who see clearly, with Nietzsche, this great need of divine destruction and the army of volunteers for this work is growing every day. The Holy Spirit of Shiva is going forth as a consuming fire for the destruction of the old tables.

Looking over the nineteenth century I fail to see any three names that can compare, as a Trimurti of human action, with the three I have named and it remains to point out, as at the beginning, that the life of God is One and that every creator is to some extent a destroyer and that every destroyer is of necessity a creator, and that every preserver has in the preservation both to create and to destroy.



THE WISDOM OF INDIA

By Irving S. Cooper

THE Orient has ever been an enigma to the West. It is difficult for us, with our training and culture, to bend our thought to parallel that of the East and sympathetically to interpret the rich imagery and quaint symbolism found in Scriptures other than our own. This is particularly true of India, and few Western minds learn to trace the golden threads of truth as they weave in and out through the resplendent fabric of Indian thought.

Interpretation is fundamentally a question of character, not of intellect or of learning. It implies an innate sympathy with the Oriental temperament, an intuitive grasp of the value of things as viewed by the Eastern mind, with its intricate background of subtle philosophy and all-embracing religion. The Orient is an enigma because it values that which we ignore and is only superficially interested in that which we prize.

We are much inclined to action; we like luxury and desire money and the things which money can buy; we crave excitement; we enjoy the mechanical conveniences of modern life—the telephone, the telegraph, the newspaper; change seems to be necessary for our welfare; we are always seeking something new and up-to-date; we enjoy travel and varying scenes; we long for the rush and stimulus of civilization, and relish the intensity of the business life, the appeal of the political game.

In India the people tend rather to inaction. They prefer simplicity of life and seek meditative calm rather than outward distractions. They are introspective and given to contemplation. They reverence tradition and the story of the past to them has more influence than the history of the present. Philosophy and religion are the two main channels of thought, and the Indian, especially the Hindu, turns to them with all the intensity of a resistless instinct.

Now if we attempt to compare the two types of civilization in order to determine which is best, we shall only be unjust, because each type represents but an aspect of what we may call the ideal or ultimate civilization. From the highest viewpoint, the West needs the East as much as the East needs the West—for an ideal civilization

seems impossible of attainment until we have learned to blend the best qualities of the Orient with the best of the Occident.

Not only is it temperamentally difficult for us as Western people to understand the thought and appreciate the virtues of the East, but another barrier arises through the lack of books offering us a just and adequate picture of India and her people. Now those who write books about India, as well as travelers to that far-off land, may be divided roughly into three classes of people.

We have first the tourists and if we have ever watched tourists traveling abroad, we realize—to put it mildly—that they are not the most profound observers. Their distinguishing mark is superficiality, and their chief source of information the inevitable guide-book and not the eye. They rove through Europe and Asia absorbed in reading their Bædakers, only glancing up now and then to make sure that they are consulting the right paragraph. Like Canterbury pilgrims, they leave a deeply-worn track behind them, and wherever in India large modern hotels are found, rest assured that in that place the real beauty of the Indian life will not be seen. The servants will be spoiled, the shop-keepers will lie and try to sell stuff made in Birmingham or Leipzig, and there will be a constant clamor for money—in short, the tourist only sees those unpleasant traits which inevitably arise in all lands much frequented by many travelers with money. The Indians one meets along the beaten track will never give one an adequate idea of India. Furthermore, nearly all tourists are in a hurry—for tickets have time limits—and so a few hours are spent here, a day there, with the result that the Orient is still misunderstood.

Another type is the Anglo-Indian, the Englishman who goes out to India to fill some official post. Naturally, he mingles most of the time with English people occupying similar positions in the governmental service. He does not try to come sympathetically in touch with the Indians themselves—perhaps it would be unwise for him to attempt it—but moves in restricted circles of Anglo-Indian society, following the traditions of his kind, and calling the Indians "natives," disdaining to recognize them as his equals, racially or intellectually. So the Anglo-Indian, a splendid type in many ways, honorable and hard-working, is not the best person to adequately interpret Indian life and philosophy, for he seldom really goes beneath the surface to find the secret thoughts and aspirations of the people he governs.

The third type is the missionary, who leaves his home to go among the people of India in order to convert them to one form or another of Christianity. But we shall find also that even the missionaries, though they mingle continually with the Indians, do not really understand them, because they do not sympathize with their beliefs. The missionaries mingle with them for the purpose of converting them and not with the wish to understand their point of view. They feel that those

whom they are trying to teach are heathen, believers in an inferior religion, and so they continually try to change their religious ideas to those of Christianity. The missionary is not open to the truth contained in Hinduism; he is already in possession of a set of truths which he considers sufficient. He does not go to India to learn, but to teach; therefore books written by him do not faithfully mirror Indian life. The Indian naturally shrinks from speaking of his innermost thoughts to those who do not cherish them, even as we do not speak of sacred things to those who ridicule or depreciate them. To call a temple image an idol and denounce it is as much a sacrilege to a Hindu as would be a slur cast upon the crucifix or painting of the Christ to a Christian.

The only logical way really to come in touch with Indian life and thought is to put aside all prejudice, all sense of superiority, all wish to convert, all customs peculiar to the West, and try to see the East as it is, and to understand the people by moving among them as a brother and not as a critical outsider encased in a triple shell of prejudice, religious intolerance and racial dislike. After all, the Hindus belong to the same great race as we—the Aryan—and in speaking of them contemptuously as "natives" we are but belittling our own ancestry. Most of them are more distinguished-looking men than their Western brothers, with fine features, straight hair and dignified carriage, as well as a keen and subtle intellect.

The Indians respond quickly to those who are open to their thoughts and speak freely to those who win their confidence. Remember, however, that in the Orient vivid images of speech are used which are foreign to our own way of thinking, for there is in the East a certain beauty of language, a richness of poetical phrase, which we in the West do not use naturally. In understanding the East, therefore, we must cultivate a feeling for its way of expression, or else the profundity of its philosophy will be unsensed because of the oddity of its presentation.

The India of today is much like India of long ago, for it is a land in which customs seldom change. The farmer still plows with a sharpened stick, and water is still drawn from wells in the same primitive way that it was thousands of years ago. And if we but remove a number of the more modern observances which encrust the Hindu religion, we shall find beneath, in almost its pure form, the ancient philosophy and religion.

The first thing we would probably notice in studying the Hindu philosophy-religion in its ancient form, is that no distinction is made between science, philosophy and religion. In the West there has ever been conflict between the three, but if we turn to India we shall find that they are spoken of as the three limbs or branches of the revealed teachings called the Vedas. It was felt that there was an intimate re-

lation between the three and that all conflict arose from ignorance. To the Indian, science is the study of the form side of the universe; philosophy the study of the relations between the two, between life and form, force and matter, consciousness and the field of its activity. The whole universe is an expression of God; when studied outwardly through the senses, science arises; when reached inwardly through the consciousness, religion is born. Philosophy signifies the play of the intellect, justifying and reconciling the wisdom gained through these two channels of God-Knowledge. How utterly simple is this viewpoint, yet how potent to remove antagonism, for when it is seen that science and religion are but two aspects of the same reality, how can there be conflict?

The Hindu, however, makes a significant distinction in his analysis of knowledge. He divides all knowledge possible to the human consciousness into two great classes: the Lesser and the Supreme. The Lesser includes science, philosophy, religion—everything which can be written or spoken, even the Vedas themselves; the Supreme Knowledge is the direct realization of God, which may not be expressed in any words, may not be written, may not be spoken.[1] In Hinduism the possibility of this direct spiritual Illumination has always been taught, because, to the Hindu, God is not separate from the universe, from the world, or from humanity. He is in us, even as we are in Him. "In Him we live and move and have our being."

We are reminded in Hinduism of a statement in the Christian Scriptures that the Kingdom of Heaven is within one's own heart, for it is taught that "God is the Self, seated in the heart of all beings."[2]

Thus is seen the possibility of Illumination, for if we learn to realize our inner spiritual Self, we shall at the same moment come in touch with the great SELF who built the universe. Shri Krishna, who is regarded as a direct incarnation of the Divine, declares in no uncertain words: "Nor is there aught, moving or unmoving, that may exist bereft of Me."[3]

Some people still persist in thinking that Hinduism is not a monotheistic religion and emphasize their ignorance of the truth by calling all Indians "heathen." But if there is one religion which does teach unmistakably that *One* great Life exists from which all lesser intelligences come forth, it is Hinduism. The Hindu conception of God is so lofty and so profoundly philosophical, however, that untrained minds, accustomed to think of a personal Deity in the terms of the Old Testament, are unable to grasp the greater maturity of the

[1] Two knowledges are to be known, thus say the knowers of Brahman—the supreme and the lower. The lower: the Vedas, the method of study, the method of ritual, grammar, philology, prosody, astrology. The supreme, whereby That Eternal is reached. *Mundakopanishad*, I: 1, 4 ,5.

[2] *Bhagavad Gita*, X:20.

[3] *Ibid*, X:39.

thought when the Hindus speak of God as THAT, and declare that THAT is beyond all attributes, all description.

"He is great, divine, of a nature not to be conceived by thinking, more subtle than what is subtle; He shines in many ways; He is more distant than the distant, and also near in this body; for the open-eyed He dwelleth here, even in the heart. He is not apprehended by the eye, nor by speech, nor by the other senses, nor by devotion nor rites; but he whose reason is purified by the light of wisdom, he by meditation beholds Him who is partless."[4]

Herein is a grandeur of conception, perhaps unequaled elsewhere in philosophy, of the One that is the source of all. "Unseen He sees, unheard He hears, unthought of He thinks, unknown He knows. None other than He is the Seer, none other than He is the Hearer, none other than He is the Thinker, none other than He is the Knower. He is the Self, the Inner Ruler, Immortal. That which is other perishes."[5]

Many will exclaim at this that such a conception of God is too lofty for the mind of man to grasp. It may well be that we cannot *think* of God and thereby belittle Him—for all thinking implies limitations—but, as the Hindu sage has expressed it, He may be beheld in meditation, when the mind "purified by the light of wisdom" is held as a dustless mirror to reflect the light of God. This has ever been the way in India of reaching God—by turning the attention within until the divine Self has been found.

There are many "Gods" in Hinduism, but not in the sense that we use the word "God"—Universal Consciousness. The Gods of India, in condemnation of which many good people have wasted time and energy, correspond more exactly with our Persons of the Trinity—in Hinduism known as Shiva, Vishnu and Brahma—and with angelic Presences, or Devas, to use the Indian name. But even though there is this recognition of the existence of mighty Intelligences between God-consciousness and Man-consciousness, Hinduism is not any more polytheistic than Christianity, for the Hindu sage ever insists that there is but *one* source of all, Brahman, the One.

It is natural to expect that the untutored, ignorant peasant would be unable to grasp this concept, before which even our minds falter. Accordingly, the Indian peasant, as is true of peasants in all lands at all times, chooses some manifestation of the Absolute, Brahman, which he can understand and worships because of its limitations and humanness, and to that manifestation, often symbolized by an image, he offers his sacrifices and devotion. Without the Gods and the tangible images which represent them the peasant heart would be left un-

[4] *Mundakopanishad*, III, 1: 7, 8.
[5] *Kathopanithad*, II: 23.

touched, the young soul unaided in its long pilgrimage toward God-Knowledge.

We should remember, however, that the educated Brahman, since he is an older soul, guides his thoughts along the line of profounder teaching found in the Hindu Scriptures. Thus it is written:

"As from a blazing fire in a thousand ways similar sparks spring forth, so from the Indestructible, O beloved, various types of beings are born and also return thither."[6] Elsewhere it is stated: "Some call Him Agni, others Manu, others Prajapati, some Indra, others Life-Breath, others the eternal Brahman,"[7] yet, "All the Gods are even the Self; all rests on the Self."[8] Thus Hinduism has ever emphasized the unity of God, though at the same time teaching that He appears as many when manifested in the universe.

The images which we find in such profusion in the temples are not looked upon as the Gods and are therefore idols, but they are regarded as symbols of the Gods. They are the physical means by which the devotee worshipping before the shrine is able to fix his attention more easily upon the aspect of the Divine manifested in the God. For example, one of the most common images in Hindu temples is that of Ganesha, the God of learning or wisdom. To our Western eyes is visible only a rather ugly, somewhat crudely fashioned object, half elephant, half man; and we say to ourselves: "How can anyone worship that!" Our difficulty is that we are untrained in Eastern symbolism. The elephant in the East has always been symbolic of wisdom and that image, grotesque as it appears in our eyes, conveys to the Hindu devotee the *thought* of wisdom in addition to other thoughts invoked by the symbols held in each hand of the many arms of the image. Try to think how repellant to an Easterner is our sacred symbol of the crucifix—two crossed sticks upon which is suspended an agonized human form. As an *object* it suggests only human brutality and cruelty and the horrors of an execution. As a *symbol,* it teaches sublime self-sacrifice. It is transformed from an object to a symbol by the ideas associated with it; thus also with the images of Hinduism. Unless we have felt the spiritual power of the ideas associated with them, we are not in a position to understand the image and to put ourselves in the place of the devotee. So if, instead of condemning the temple images as heathen idols, we would bring ourselves to realize that they actually serve a useful purpose, we would feel more sympathy, more tolerance, more religious brotherhood. We need not condone the obscene carvings sometimes found in Hindu temples, but may join with the best of the Hindus in vigorously condemning them; yet this attitude, however justified, ought not to lead us into the mistake of

[6] *Mundakopanishad,* II. 1:1.
[7] *Manu,* XII: 123.
[8] *Ibid,* XII: 119.

condemning everything in Hinduism. By all means we should seek to purge this ancient faith of every impure taint, even as the noblest of the Hindus are trying to do, but this should not cause us to try to uproot the faith itself. There is not a religion in existence today that has not become encrusted with the mistaken beliefs of men, and our aim should be the removal of these encrustments, not of the truths they obscure.

We shall find, when we study this religion of India, a wonderful description of the building of the universe and may be startled to discover that centuries ago, when Europe was a wilderness inhabited by primitive tribes, the doctrine of evolution was taught.[9] It was taught that there is an order in the unfolding of the Divine, the unrolling of a universe: First, some angelic presences, then the minerals, then the plants and animals, and finally men—the same sequence that is taught in the evolutionary conception of modern science. Nor is the Hindu idea of the universe unworthy of comparison to that of science; it voices the same vastness of conception that is engendered by a knowledge of modern astronomy.

"All round this world-system there blaze infinite crores of other similar world-systems, with their envelopes. . . . . They wander about, these world-systems, like shoals of fishes and bubbles in a vast mass of water."[10]

Hinduism does not teach a materialistic pantheism; it does not teach that God is merely the Life of Nature, for into the lips of Shri Krishna, an Avatara or incarnation of the Divine, is put these words: "Having pervaded this whole universe with a portion of Myself, I remain."[11] While in Hinduism nature is lifted up to God to an extent unequaled in other religions, nevertheless God is thought of as infinitely greater than the universe He has created. To the Hindu nothing is devoid of Life, for Brahman is all; Intelligence is everywhere; nothing happens by chance; design and purpose underlie all events, since the universe is but the eternalized workings of the supreme Intelligence.

In Hinduism also, as in other great religions, is taught the existence of the Trinity, or, as the Hindu puts it, the Trimurti. A famous carving representing the Trimurti is found in a rock-hewn temple situated on the island of Elephanta, a few miles distant from Bombay. This carving, about three times a man's height, forms part of the wall of this temple which was chipped out of solid rock—a labor of centuries. The carving shows three great heads attached to a single body, the central head facing the observer, the two others on the sides in profile. The three heads spring from one body to show

[9] Vide *Aitareyaranyaka* II, 111:2, and the comment of Sayana.

[10] *Atharvana Mayanarayanopanishad* VI.

[11] *Bhagavad Gita*, X:42.

that the One Life expresses itself in three different ways in the birth and development of a universe—as Brahma, the Creator; as Vishnu, the Preserver and Sustainer; and as Shiva, the Destroyer, who rolls up the universe when a period of activity comes to an end. For in Hinduism is taught the existence of mighty cycles of evolution—periods of activity followed by periods of rest. Just as the trees burst forth in buds in springtime, come to maturity during the summer and pass into slumber with the coming of the winter months, so do world-systems appear and disappear, spring forth to activity and then retire to sleep. In Hinduism, evolution is sometimes spoken of as the Wheel of God.

The human soul, to the Hindu, also passes through cyclic changes of activity and rest in its age-long pilgrimage to God-Knowledge. As a seed shares the *nature* of its parent, but must sprout and grow to maturity before it *resembles* that parent, so do we as souls share the nature of our Parent who is God, but must learn through experience to show forth our latent possibilities as active powers before we can express something of God's likeness. But this growth toward perfection is slow, a matter of ages, not of years. Almost countless centuries crowded with experience must elapse before the soul of a primitive Bushman can grow into the likeness of a Shakespeare, and the way in which that experience is gained is by living many lives on earth. To the Hindu there is not only an evolution of physical things, but also an evolution of life as well, whereby the soul gains knowledge and understanding. Thus say the *Upanishads*: "As a goldsmith, having taken a piece of gold, makes another form, new and more beautiful, so verily the Spirit, having cast off this body and having put away ignorance, makes another new and more beautiful form."[12]

Again, in the words of Shri Krishna the same thought is expressed: "As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new."[13]

This is the important teaching known as reincarnation found in Hinduism, and while in the belief of the ignorant peasants it is confused with the grotesque and illogical idea that the human soul may be reborn in an animal body, nevertheless in its *pure form* it is the most profoundly philosophical conception of the development of the soul known to man.

Three forces mould human life in this and in other existences on earth: desire, thought and action. First, strong or repeated desire in time brings to us the thing desired; that which comes to us today was desired yesterday. "Man verily is desire-formed; as is his desire, so is his thought; as his thought is, so he does action; as he does action, so he attains."[14] "So indeed the desirer goes by work to the object in

[12] *Kathopanishad.* IV, 4:4.
[13] *Bhagavad Gita,* II:22.
[14] *Brihadaranyokopanishad* IV, 4:5.
[15] *Ibid,* 6.

which his mind is immersed."[15] Second, thought is the moulder of character and we are fashioned by our habitual thinking. "Now verily man is thought-formed; as a man thinketh in this world, so, having gone away hence, he becometh."[16] Third, the circumstances surrounding us either at birth or later in life are determined by our past actions in this and in other lives on earth. "Whatever kind of acts a person covetous of fruit accomplishes, the fruits, good or bad, he actually enjoys. . . . The acts of a past life are flung back on the actor. The embodied creature experiences happiness for his good acts and misery for his evil ones."[17]

Thus in Hinduism do we find a satisfactory answer to the great problem of destiny, an explanation of human inequalities, a vision of a future bright with promise, not for a favored few, but for all men. For the end of growth is Liberation, Illumination, or, to use a Christian term, Salvation, in which the mature soul, as the result of an age-long evolution, wins God-Knowledge and, with that Knowledge, freedom from the necessity of being born again on earth.

The growth of the soul, in Hinduism, takes place not only on earth but in subtler worlds as well. "Now verily there are three worlds, the world of men, the world of the departed, the world of the Shining Ones."[18] One almost gasps at times, while reading the Indian Scriptures, at the details with which these various worlds are described—almost the detail one would expect from a traveler who had gone to a distant land and brought back information of many kinds. But when we study further these ancient teachings and read of the various subtle bodies with which the soul is clothed in these unseen worlds, then it suddenly dawns on us that these sages of old told of what they had seen with awakened inner vision and did not merely record their speculations.

The psychology of Hindu sages is so complex that it bewilders a Western scholar well versed in the psychological learning of our universities. Our Western psychology is more physiology than a study of the mind; not so in India. There the human consciousness has been analyzed—dissected, one might say—into many parts, of which that called the mind is only one. And instructions are given, in various systems of Yoga, as to how the consciousness may be lifted, level by level, until there dawns within the Yogi the vision of things hidden to the normal man, the glory that must ever remain unsensed until we learn to blend our consciousness with the Source from which we sprang. Then in the light of this Supreme Knowledge all lesser knowledge is found—even the Vedas, that which has been revealed—and may it not be that the Wisdom of India was gained in this way and that it reflects in human speech some of the eternal truths which lie at the heart of the universe?

[16] *Chhandogyopanishad*, III. 14:1 [17] *Mahabharata; Shanti Parva*, CCI:23.
[18] *Devi Bhagavata* I, 5:16.

AKBAR

By J. B. Lindon

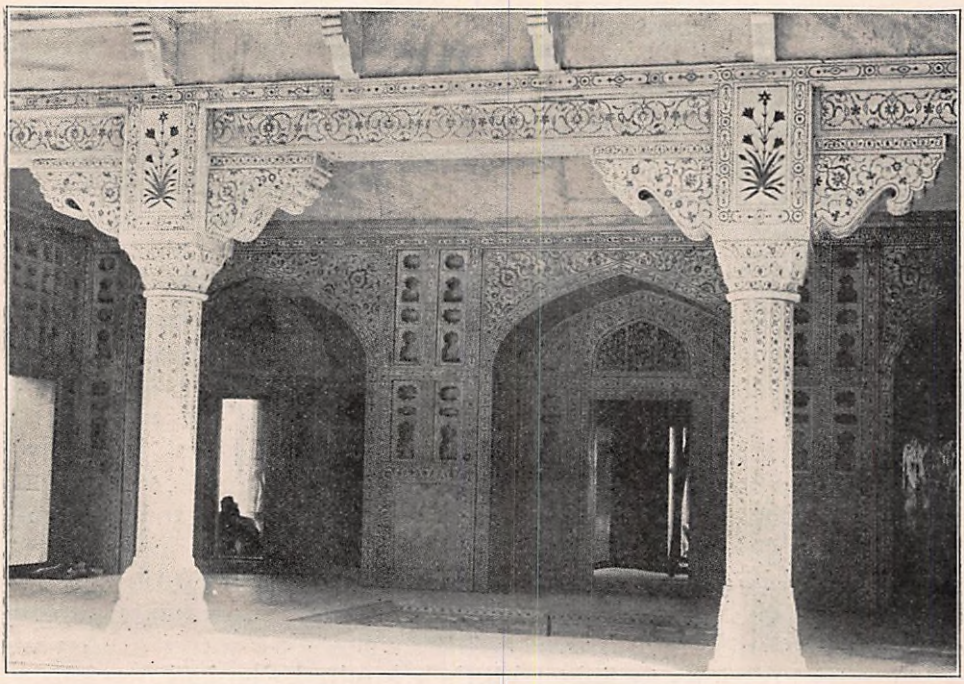
"Too low they build, who build beneath the stars."

S a flint-stone, broken open, shows a nucleus wrapped in the silicious coverings which were gathered through long epochs, so the great epics of the world, when closely examined, yield their original and simple theme around which poets have woven the philosophies of succeeding ages. It is usually a long process, this building of national epics. The centre or heart is, at first, the favorite story of the tribe told over the camp fires, embellished with such variations and extraneous incidents as may suggest themselves to the fancy of the tellers. In the course of time comes the poet, crystallizing the traditions in metre and cadence, and lending thus his rhythmic aid to the memorizing of the subject. Then follows its reduction to rude forms of writing, and subsequent and constant additions are made of matter of many kinds, relevant and irrelevant, and the grafting to the parent tale of word-pictures which stir the emotions of the hearers and the weaving in of deep philosophies which give food for thought. Slowly the complex structure grows.

Few of those notable books which have guided entire races display this character more clearly than the Mahabarata and, for our purpose, it may be well to glance at the growth of that stupendous work. In the lives of Alcyone we read how wave after wave of Aryan emigration went forth from the lands bordering the Gobi Sea and passed by various routes to Persia and the West and to the South and India. Those that went southward spent many years upon the march, learning, in the wild mazes of the Himalayas and from those grim teachers, hunger and cold and the dangers of unknown paths, useful lessons of endurance. The earlier hordes of emigrants easily overmatched the enervated Atlanteans of India, but the succeeding waves of Aryan warriors had ofttimes to fight with their kindred who had previously settled in desirable localities, and relentless must have been the clash of rival factions until the weaker succumbed or passed on their restless travel southward. In the fourteenth of the Alcyone series of lives this passing of an Aryan clan into India is very graphically told. We read there that "in some cases Aryan Kings, already in possession, were

wise enough to claim kinship with these new bands and speed them on their way; others, having been settled for centuries, regarded their brethren as mere savages, resisted them vigorously, and were usually defeated by them."

Towards the end of these troubled centuries, two powerful tribes of Aryan origin, pent in between the Ganges and the Jumna, found themselves at variance. They were the Kuravas and the Pandavas. For eighteen years they struggled, until, on the field of Paniput, the Kuravas were beaten and King Yudhishthira and his brother Pandu princes, Bhima, Arjuna, Nakula and Sahadeva were victorious. That struggle is the core of the Mahabarata, around which inspiration and aspiration have added the divine philosophies and wondrous descriptions which compose its hundred thousand couplets. In that great story, it will be remembered, King Yudhishthira and his brother princes are exiled for twelve years; then, emerging from obscurity, he engages his foes in battle and, as victor, not only over his opponents but over the dark tendencies of his time, gives peace and prosperity to his realm. We shall see how events are repeated on the wheel of time.



Inlaid work, Mogul period — Bath in Zenana, Agra

Many centuries passed and India had become a patchwork of petty kingdoms, ever at feud with one another. They were so busy with their rivalries that none might note the cloud no bigger than a hand rising

in Samarcand, beyond the Himalayas, the herald of a tempest which should bring Timour and the whirlwind of his conquering armies. One by one the empires of Asia fell before the Mongol generals and India, a prey to her own factions, offered but feeble resistance to Shah Baber and his fierce Tartar hosts. "To the victor the spoils," and grievously did India pay them. The ancient city of Delhi became the capital of the new dynasty and to its treasuries were gathered the wealth of the land. Where Yudhishthira had reigned with justice, fierce intolerance now ruled. None but a Moslem might visit the shrines of his faith without payment of heavy impositions and all who were not followers of Mohammed were taxed to the uttermost.

But intolerance begets disloyalty, and from time to time rival princes strove against each other for the newly founded throne of the Moguls, or, as it should be more correctly written, *Mughals,* which is the Persian form of the word Mongol. During one of these dynastic struggles a more than usually forceful usurper, Sher Khan, seized the reins of power and drove the enlightened Emperor Humayun from his kingdom, a friendless exile. Twelve years he wandered, like King Yudhishthira of old, bereft of means to win back his kingship and give some measure of peace to the distracted land. But the hour of right returned at last. On the identical field of Paniput, where the Pandu princes had defeated the Kuravas and where Bishma and Arjuna had conversed with Gods, Humayun dispersed the forces of Sher Khan and once again was crowned Emperor in the city of Indra-prastha.

It was during the wandering of Humayun that Akbar his son, was born at Umarkol, in Sind, on the fourteenth of October, 1542. Few were the adherents of his father at that time, and small, apparently, the chance that his name would ever be writ large upon the pages of history. Yet great indeed was his destiny, and his father, Humayun, had barely regained the throne a few months when, in 1556, the old Emperor died, bequeathing to his boy an imperial patrimony torn by war and broken into numerous semi-independent states. Happily, the regency was entrusted to a man of wisdom and strength, Bairam Khan, a Persian noble. Under his care and energy all rival claims were soon effaced and the consolidation of the newly recovered empire begun in earnest.

Bairam, however, was naturally despotic and cruel and, when order was somewhat restored, Akbar found it necessary to take the reins of government into his own hands. The discarded regent lived for some time in rebellion, endeavoring to establish an independent principality in Malwa, but ultimately was forced to cast himself upon Akbar's mercy. The Emperor not only freely pardoned him, but magnanimously offered him the choice of a high place in the army or a suitable escort for a pilgrimage to Mecca, and Bairam preferred the latter alternative.

When Akbar ascended the throne, only a small portion of what had formerly been comprised within the Mogul Empire owned his authority and he devoted himself with great determination and success to the recovery of the revolted provinces. Over each of these as it was restored he placed a governor, whom he superintended with the closest vigilance, examining personally, at fixed periods, the condition and progress of the State. Like the Pharaoh Menes, to whose genius was due the consolidation of ancient Egypt, he understood that the stability of an empire depended on just rule no less than on strong rule, and he left undone little which might enhance the well-being of the diversified peoples under his sway. By every means known to his time, he sought to develop and encourage commerce; he had the land accurately measured for the purpose of adjusting taxation; he suppressed as far as possible that curse of the Orient, the itching palm on the part of the tax gatherers; and in many matters of administration displayed an extraordinarily advanced and equitable policy.

Under the firm guidance of this far-seeing ruler, and with the aid of the able ministers and generals whom such men are wont to attract to themselves, the rebellious provinces were brought back into the imperial fold and the arts of peace once more came to their heritage of growth and prosperity. By the fortieth year of Akbar's reign the Empire had more than regained all that it had lost in former years and order took the place of turmoil.

But the ego of this man had advanced too much to be satisfied with mundane successes. Early in his career he had satiated the

> "Ambition
> Which swell'd so much that it did almost stretch
> The sides o' the world,"

and his spirit learnt to look for that far-off contentment which inspiration dimly senses. In this search he turned his capabilities to religious problems. His method of dealing with what must always be the chief difficulty of one who has to rule widely diverse races affords perhaps the crowning evidence of his wisdom and moderation. In religion he had been brought up as a Mussulman, but the exclusiveness of that creed was wholly out of harmony with his character. So mighty in worldly power that his followers might only address him by some indirect formula, yet, in the strong sincere heart of him, he knew that all men were equally the children of some divine first cause. He accordingly set himself to obtain information about other religions than that taught to him in his youth and, as a result of these inquiries, he adopted a creed of pure deism and a ritual based upon the system of Zoroaster. It was an effort to amalgamate the religious creeds around him and find some common ground for all to worship the One God. But, like the Aton worship introduced into Egypt by Pharaoh Iknaton, its vogue was limited to the life of its well-meaning originator. The

religion thus founded by Akbar never spread beyond the walls of his vast palace and it died with Akbar himself.

But though his eclectic system failed, the spirit of toleration which originated it produced in other ways many important results and, indeed, may be said to have done more to establish the power of Akbar on a secure basis than all his economic and social reforms. In the carrying out of his principles he promoted capable men of any creed to high office in his Court and Army; he prohibited slavery and the sale of wives and children; he conciliated the Hindus by giving them absolute freedom of worship, while at the same time he prohibited certain barbarous practices, such as trial by ordeal, and permitted widows to refuse to perform *suttee.* He also abolished all taxes upon pilgrims as an interference with the individual's form and liberty of worship and the capitation tax upon Hindus, probably upon similar grounds. It was through measures like these that he gained for himself a prouder title than "Great," for half Asia knew him as "Akbar, the Guardian of Mankind."

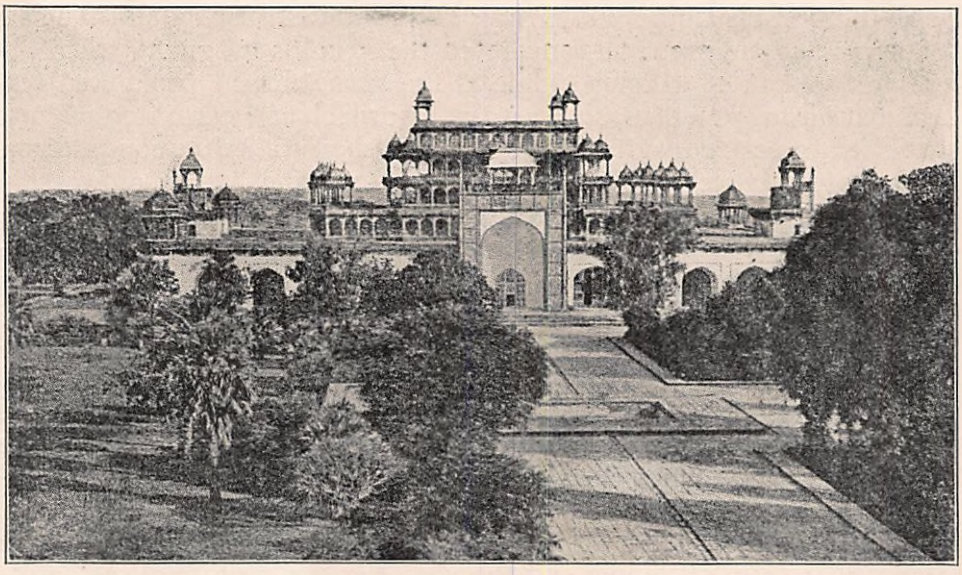
Akbar had even another side to his wide character: he was a munificent patron of literature. How much the western world owes to this tolerant trait in the creed of Mohammed and its love of noble books! As the Moors of Spain have made us debtors for the nurture of learning throughout the Dark Ages, so to Akbar we owe the preservation of many rare Asian classics by their translation into Persian, the Court language of his time. Men of literary talent were gathered round him from all lands, and the wise Persian poet Fazl sat beside the spiritual Jerome Xavier, the Jesuit missionary of Goa, who was commissioned to translate the four gospels into Persian.

But, like Henry III of England, the closing years of a great reign were rendered unhappy by the misconduct of his sons. In the midst of quelling a rebellion by his son Salem, afterwards the Emperor of Jahanjir, he died at Agra on the fifteenth of October, 1605, within a few moments of the anniversary of the hour of his birth, as though the orbit of his life in this useful yet stormy incarnation had been complete and "stayed not upon the order of its going."

His body was deposited in a magnificent mausoleum at Sikundar, near Agra. It is approached, says Sir Edwin Arnold, in his *India Revisited,* "by a superb archway of red sandstone, massive and majestic, crowned with great scrolls of Arabic, being the 'Chapter of the Kingdom' from the Koran. The white marble minarets on either side are broken, and broken is the patterned pavement by which you pass through a large but melancholy garden to the mausoleum of the Emperor."

This is a vast, mosque-like structure of red sandstone, diversified with marbles of many colors, having an imposing central entrance, and on each side of this main arch five smaller archways. Large flowers

and bold arabesques run along the architraves, inlaid in brilliant hues. The entrance-chamber was originally vaulted with diapers of blue and gold, the splendid effect of which may be judged by a small portion which has been recently renovated. By this grand approach you are led to the highest of four platforms where, in the centre of a square upper pavilion, surrounded by lattice-work of wonderful pierced



The Tomb of Akbar, Secundra

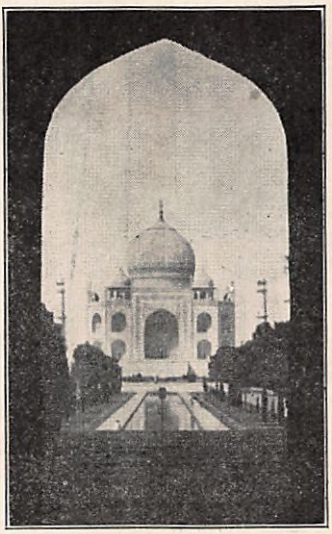
marble, the cenotaph of the Emperor stands. On one side of this monument are written in Arabic the words with which he used to be saluted—*Allahu Akbar,* God is Great—and on the other those with which he was wont to reply to his obsequious courtiers—*Jalla jallalahu,* May His Glory be glorified!

A yard or so from the monuments rises a marble pillar, which was formerly coated with gold plates and provided with a receptacle in which the Koh-i-noor was kept. Around this central shrine, at the base of the edifice, are many little chapels where similar but humbler memorials exist to other members of the Imperial line, among them a daughter of Aurungzebe. But to see where Akbar's dust really reposes, you must come down from the proud and lofty pavilion and the beautiful white corridors, lighted of old with that great diamond and by the Indian sunshine filtering upon it through those pierced panels; you must descend a gloomy subterranean slope paved with black flagstones, steep and rugged and rapidly retreating from the glad warmth of the Indian morning outside into chilly shadows. This brings you to a dismal vaulted chamber of conical form, a huge sepulchral cellar,

which has no touch of defunct royalty about it except some faint vestiges of gold and blue upon the roof, dimly illuminated by one square aperture. In the middle of the floor is thus perceived a white tombstone, the high polish of which catches what little light flickers about the place. This plain marble bears no inscription whatever; only on the top of it is seen the Kalamdan carved upon a man's grave-slab by the Moguls. And under this simple stone lie the bones of Akbar the Magnificent, in a darkness which daylight was wont to penetrate only once a year in the old Imperial days.

The Khadim in charge has reverently set a tumbler of flowers on the Mecca side of the grave and speaks in a whisper, as if the mighty Akbar might still hear. Perchance he does hear, and in this thought let us adopt the Oriental custom of parting with a quotation and repeat, as we leave the quiet chamber, Bacon's terse phrase:

> *The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess; neither can angel nor man come in danger by it.*



The Taj Mahal,
Tomb of Shah Jehan,
son of Akbar

—From "The Way of the Soul," By permission of Mr. Horton

UNDER THE SHADOW OF GOD'S WINGS
THE CONQUEROR SOUL RETURNS TO EARTH

EXOTERIC AND ESOTERIC

By C. W. Leadbeater

(Continued from page 654)

3. Those which are incomprehensible. If a man is to comprehend a system of thought which is new to him, it is not well in the beginning that all its detail should be poured out upon him. It is better for him at first to get a thorough grasp of its main outline and then this can be filled in by degrees, so that every new thought may be seen in its due proportion and may fall naturally into its plane. Owing to the stage of evolution at which we have arrived, we are at present engaged in the development of the discriminative power of the lower mind and that naturally makes us critical, so that by instinct we pounce first upon those points in any new system which are farthest removed from our previous ideas; and precisely because they are new to us, and because our mind has a tendency to resent novelty, these points are immediately exaggerated and made to bulk so largely in the scheme that as a whole it becomes distorted to us and we form an entirely false impression of it. This trouble is avoided if the novelties are put before us gradually, but this involves a certain withholding of detail in the beginning and many people take exception to this.

There is much information in occultism which can only be appreciated at its proper value by those who have developed the faculties to which it appeals. Until such development has taken place, the truth is meaningless and is more likely to be harmful than advantageous. Yet these are precisely the people who clamor that nothing should be withheld from them. We encounter, in the course of occult study, a great deal of knowledge which cannot be communicated because it is of such a nature that only the man who has himself experienced it is able to comprehend it. All attempts to describe it to one who has not had that experience are ineffectual and are to him but as a darkening of counsel by words without knowledge. It has often been explained that the ego in his causal body thinks in realities and not in concrete expressions; naturally such thought as this transcends all words and to try to put it into speech leads unavoidably to confusion and misapprehension.

Many other points are incommunicable because they are intensely personal—because each man himself experiences them for himself and in his own way, and the method by which one man has learned to appreciate them would be quite unsuitable for another. In the course of

a considerable experience, it has come in my way to hear from various pupils of the Great Ones something of their relations with regard to their respective Masters and nothing has struck me more than the remarkable diversity of the methods employed and the wonderful exactitude with which these methods are adapted to the individual concerned. It is not only that no two cases are exactly alike; it is that the methods are fundamentally different and that two pupils of the same Master may have almost nothing in common in their experience until they stand side by side at a certain level and find that though there may be many roads, there is only one goal. Obviously, teaching on matters of this sort can be only of the most general nature and each man is qualified to speak only of what has come within his own experience, and although what he says may be encouraging and helpful to some, it may well appear quite meaningless to others whose nature requires that they shall be led along a different path.

4. Those which might provoke irreverence. There is a certain proverbial saying, attributed to very high authority: "Cast not your pearls before swine, lest they trample them under their feet and turn again and rend *you.*" Whether this passage is rightly attributed to a certain exalted source, we know not; but there is a vast amount of practical truth in the remark and recent history supplies us with plenty of evidence that it is just as true now as it was two thousand years ago. Not only is priceless information cast aside as useless by those who are not yet fit for it; it is in addition befouled and ridiculed by them and they cast it into the mud of their own impure thought and, having so disposed of it, they invariably turn upon the person who gave it to them and do their best to injure and befoul him. It is not wise to know more than the majority; at least, it is not wise to let them *know* that one knows more! Galileo found this so some centuries ago, when the Church forced him to retract assertions which he knew perfectly well to be true. All through the darkest part of European history there were those who knew something of occult truth, but they found it eminently undesirable to admit their knowledge. Even to speak of these things meant persecution and death at the hands of the ignorant and fanatical majority. If anyone had ventured to tell one of those picturesque Crusading knights as much of science as may now be found in a school-boy's primer, he would have been regarded by that knight as a fearsome magician and would probably have speedily found that arrangements were being made for his premature cremation at the nearest stake. Thus it is seen that what is the magic or secret knowledge of one century may become the recognized science of the next. In these days swine still turn and rend the wise man—not his physical body perhaps, but his reputation.

This makes any attempt to teach but a thankless task for the teacher; but if that were all, it would be well worth while to run the risk of

the ridicule and defamation of the ignorant many, in order that the few might learn and profit. Unfortunately that is *not* all, and the suffering of the teacher is a negligible quantity as compared with the harm that the swine do to themselves when they trample those pearls in the mud. It is not well to offer an opportunity for irreverence, for that irreverence brings with it the most serious results. To come into contact with one of the Great Ones offers an opportunity of rapid development such as can be gained in no other way; to help, or be of use to, one of These makes good karma which, on the face of it, looks altogether out of proportion to the actual service rendered; but we must remember that the converse of this is also true—that any harm done to one of These brings a corresponding weight of evil.

People often seem to think that ignorance may be pleaded as an excuse in this case and that a man who did not know that it was some Great One whom he was injuring ought therefore to escape the inevitable result. One can only say in reply that this evidently is not so. First, the man ought not to have wilfully injured anybody, whether he knew him to be great or not; whatever karma comes upon him as the result of the injury is entirely his own fault; and, secondly, all the laws of nature work automatically and take no account of our knowledge or our ignorance. The man who takes up a red-hot iron will be burned, whether he knows that it is red-hot or not. The man who steps over a precipice in the dark will fall, whether he knew that there was a precipice there or not. Therefore, it is not well to cause the enemy to blaspheme or to offer to the ignorant and self-conceited the opportunity of doing themselves harm by flouting that which they ought to respect.

For this reason all intimate mention of the Great Ones and of the facts of Their lives is avoided in Theosophical circles, except in the presence of those who can be trusted to understand such reference and to adopt the right attitude towards it. It is not in the least that the Great Ones will feel Themselves injured by such misconstruction or impertinent thought; it is that such thoughts and feelings do harm to those who experience them and also cause much pain to the followers and admirers of the Teachers who are traduced. I well remember the intense indignation which was excited among the Indian pupils of our Masters by Mr. Sinnett's mention of Their names and titles in his book *The Occult World*. Those most closely connected with the Masters felt sure that, though a few might be greatly helped by what was written, there would also be many who would prove their porcine quality by trampling these jewels also in the mud and receiving the information with jeers and with ribaldry. Unfortunately, their prescience was justified. Many scurrilous references were made and many people thus unwittingly did much harm to themselves. For this reason, although when asked we always hold ourselves bound to bear

testimony, even before hostile witnesses, to the fact of the existence of the Great Masters, we speak of them in public utterances as little as may be and give intimate details only to those of whose reverence and comprehension we feel certain.

The above considerations (among others) show reason for the existence of a certain amount of reserve in speaking of occult problems. But exotericism and esotericism—the open and the secret—are only two parts of one great whole which is slowly unfolding itself as mankind progresses. Consequently, the line which divides them is a shifting line and as time goes on many facts which at first were kept rigidly secret begin to be spoken of openly. Anyone who will take the trouble to study Theosophical literature carefully will find that these traces of evolution show themselves in it, for in later books many things are published which at first were spoken of only with bated breath among those who were pledged to secrecy.

This advancement is as beneficial as it is inevitable. It is a proof of the success of the means adopted to spread Theosophical teaching, that the thought of the world at large has been so far affected as that the public—or a certain proportion of the public—is now prepared for much which in earlier days would have been sneered at or misunderstood. The general attitude of the world as to Theosophical teaching is more interested and more respectful than it was forty years ago. People have not gone far, but they have made *some* progress and the ghost story, which used to be received with sneers and ridicule, is now accepted with the vague remark that there seems to be something in these things. Not a great advance, certainly, but still something to be thankful for when we remember the attitude which was common in the time of our grandparents. It is still eminently necessary for us to educate our world in these matters, but even now we must do it gradually and give it only what it is able to assimilate, for if we pour out upon it too great an installment of the vast stores of occult knowledge, we shall merely give it a kind of mental indigestion and so do more harm than good.

Let us beware lest our esoteric knowledge should lead us into pride—should bring us to look down on those who know less than we. It is quite true that our Theosophical teaching does give us a vast deal of information—that it does put us into a position to deal better with all the difficulties of life, to solve its problems and to explain its mysteries; yet remember that what has been lifted for us is only a tiny corner of the veil and while even that little has produced for us the most marvelous results and, indeed, has entirely changed for us the aspect of life, it will still be wise for us to keep ourselves humble by reminding ourselves how much more there is to learn and how infinitely little is this knowledge of ours when we compare it with all that there is to know. When we lay our ignorance beside the still greater

ignorance of the ordinary man, we have indeed reason for thankfulness but none for conceit; but when we compare our ignorance with the knowledge of an Adept, we obtain for the first time some idea of the true proportion of things and therefore we see that extreme humility is the only attitude which befits us.

The very fact that we have learned even so much makes us earnestly wish to learn more, and we know that the fullest information will be given us only if we have made good use of the little that we already possess. Therefore, if we wish to penetrate into realms which are still esoteric to us, we must be able to show what we have done with the additional knowledge which we have already acquired. If we have been generous, yet judicious, in dispensing that; if by its means we have lightened the sorrow of the world in our neighborhood, we shall find it possible soon to acquire further information, for occultism is essentially a practical thing and the knowledge that it gives is intended for instant application. "To him that hath, more shall be given," but only if he has used it wisely.

However much of the truth is still esoteric to us, we have at least learned enough to feel absolute certainty that everything is managed entirely for the general good. When information is given forth, it is given with a view to that good and we recognize with equal certainty that when information is withheld, it is always and without exception for the same reason. We seek the knowledge of God and the more we gain of that, the more clearly we see the depth and the height of the love of God which, like the peace of God, "passeth all understanding." In that peace we enfold ourselves, to that love we trust ourselves, calm in the certainty that the deeper knowledge can only reveal to us still more the glory towards which, however slowly, we are moving. From Him we came forth, to Him we shall return, and however deep may have been our sleep when we were buried in the depths of matter, we know that we are rising steadily towards a fuller realization of Him and that when we "awake up after His likeness, we shall be satisfied with it."

(Concluded)

Love is a torch to light you to loftier paths. You are to love beyond yourselves some day. Then learn first of all to love; you had to drink the bitter cup of love on that account. There is bitterness even in the cup of the best love. It thus produces aspirations towards the over-man. It thus produces thirst in thee, the creating one.

Nietzsche.

THE COMMON ROAD

By John Hawkes

Not mine to rise on lofty wings
And from a wide and tranquil sky,
Freed from earth's mean imaginings,
Released from all its common things,
Behold a panting world rush by.

Not mine to stand upon the peak,
With eager eyes and ravished ears,
To see heaven's mornings shine and break,
And hear rejoicing planets make
The wheeling music of the spheres.

Not mine to sail some silver sea,
Where dreaming billows idly flow,
Nor mine, unshackled, wholly free,
To revel in immensity,
Where God's eternal breezes blow.

But mine to walk earth's dusty ways,
My slow, appointed path to tread;
Mine to employ the patient days
In humble tasks, uncheered by praise,
Till all the long brown years are dead;

To go unheeded and unknown,
As one beneath a burden bent;
Yet, when each day's poor work is done,
Not all forgotten—not alone
Spread I at night my scanty tent.

All day the Master's hand is there
To help me on the wearing path;
His voice at needed times I hear,
His touch makes light the load I bear,
His smile renews my failing breath.

So day by day and year by year
I tread life's plain and common road;
And though no mountain peaks be mine,
No cloudland glimpsing the divine,
No silver seas where billows shine,
My common road yet leads to God.

When spent are all time's teaching years,
Peaks, seas and worlds will be forgot;
The wheeling music of the spheres
Will be as silence in my ears,
For I shall be where spheres are not.

My Ulm Yaha, say not "What hath been done that all this affliction come upon me," but rather say "What talent have I left unemployed?"

Not always for committed transgressions nor for crimes, as the world terms it, are ye oppressed and returned to earth-life.

Ye may be the highest pontifex of a nation, may have cultivated the mental power until it stand as a giant of intellectuality, and yet be a mendicant in heart and soul.

Ye may throw coin to the beggar or give alms with lavish hand, and yet if ye give not food from the tree of knowledge and offer drink from the fountain of Love, ye have not fulfilled the Law.

Ye question why ye stood within the palace eons ago, and today walk a rugged path and abide in lowly cot. Rather ask of thine own soul: "Did I only clothe my brothers in purple and fine linen, forgetting the garment of Truth, of Faith and Justice? Gave I them jewels to adorn the physical and mentioned not the priceless gems of Divine, redeeming Love? Placed I the glittering chain with gem-spangled cross about their necks and reminded them not of the golden links that bound their souls to God, or of the cross to be borne for others?"

Had ye worn a golden crown and had not reminded them of the crown of thorns and had not love in thine heart for thy subjects, what would it profit ye?

It be not strange, my Ulm Yaha, that they of high degree come again to earth conditions. It is but the evolution of the Supreme Master's generous plan—simply an evidence of His boundless Love.

Take heed, my children, that ye learn the lesson His righteous bounty provides.

THE BOOK OF ENOCH

By Isabel B. Holbrook

(Continued from page 673)

CHAPTER XIII is concerned first with visions shown Enoch of Hell, a deep valley burning with fire, and of its inhabitants in punishment. The sight of their torture was continued before his eyes until his "very soul melted into the drip of ice-hills."

There were beasts of monstrous form,
Creatures of a wild and strange appearance,
And birds various in their shapes.
And in their faces and discordant cries.
And afar off, in certain Dark Valleys,
I saw sinners who had denied God;
They were expelling and hurling one the other
Into Gulfs of lower darkness.
The Lord of Spirits punished them not;
He is the Universal Love.
Evil in all places, and at all times,
Becomes its own avenger.

Then, from the lowest, was he taken up to the highest sphere. A book of silver white pages, bearing upon them the Mysteries and Institutes of Heaven in marks and signs like sapphire was shown him.

I took it into my hand;
It was as if I held the Sun.
Like myrrh and frankincense it was;
Every page sparkled with light.

* * *

The Golden-Handed One of Heaven raised me;
He bore me aloft into Paradise,
Even unto the Ensuphic Sphere,
The Central Star of the Starry Universe.
This is the Sphere of the Infinite,
The first, the greatest, the most celestial,
Where is the Presence and the Power of God,
And the Spirit of God abides in Glory.
The Ten Splendors, or Spheres of Being,
Stood forth before me in one wondrous glance;
I saw the innumerable living pictures;
The breathing images of the Divine in Heaven.

I saw the pure and lovely representatives
Of the all-beautiful Essence of God;
His whole heaven was revealed as in a picture,
Resplendent with harmony and light;
The mystery of the Triadic Powers,
Life, Intellect, and Spirit,
Gleamed forth in the Divine Fiery Essence of God,
And my heart melted away in silence.

The next chapter is in prose form and is such a pure and simple presentation of the Ancient Wisdom—the Divine Wisdom as put forth in ancient days—that we transcribe it in full.

CHAPTER XIV

THE ORDERS OF LIFE IN THE UNIVERSE

Three orders of life are there in the Universe: Celestial, Spiritual and Material life; but the first are tenants of the Heavens, in brightness and dominion next to God. But spirits are pure and devoid of flesh; they are of innumerable ranks and degrees; according to their beauty is their place, and according to their perfectness is their beauty. But all material life is impure; its stages and degrees are without number, according to the temper of the animating principle, and to the form in which it desires development.

Spirits that grow impure by evil thinking are incapable of living in the æther of Heaven; they fall down headlong into space as a stone falls through the air and, sinking through immense distances into Chaos, they eagerly desire some tangible hold to save themselves from further degradation and from the agony of their everlasting lapse. Then do they desire shapes in harmony with their nature and build unto themselves bodies, moved thereunto by an everlasting instinct which operates within by Universal Law.

Thus the races of men form themselves; having been pre-existent fallen spirits who enter the flesh subtilely and unseen and in the womb weave unto themselves bodies. They use the materials that are at hand, fabricating organs for themselves by instinct, and in the appointed hour are born in the shape which they have formed for themselves. For man giveth not life to man, but the means only of developing life, and every man now living was the sculptor of his own body and its organs. And this one maketh himself comely and this one formeth himself to be a lover of learning; and this one fabricates organs that degrade him and this one is imperfect because he is unskillful.

Men differ in no wise from other living creatures save only in the nature of their spirits; to some they are inferior, but to others superior; but the same principle of life animates all. And all life is de-

veloped in the same mode by the instinct of spirit weaving unto itself a shape; as the spider forms a web which no man could make, as the snail makes a shell which no finger could imitate.

All spirits of the sub-celestial spheres are invisible until they assume manifestations, they are everlasting Essences and Powers which need a shape to be their medium of development. The gods who shine beneath the thrones require a medium to make their brightness visible, and each one makes this medium for himself in exact accordance with his nature. So also is it with all other spirits who, that they may be visible and live in their Circles, must possess a form suited to those Circles and if they lose their forms they can no longer live there. As man when his body faileth can no longer live on earth but must go into another place, so is it with every other spirit-development which transmigrates with the failure of its form; and these forms each one fabricates for himself in correspondence with the nature of his desires. And this assumes a pure and that an impure development, as it labors to carry out its longings.

But if the nature grows too beautiful for the form and too elevated for the sphere in which it lives, it lays aside that form and quits that sphere and, ascending higher, it assumes a higher form; but if the nature grows too impure for the form and becomes too gross for the sphere in which it lives, it lays aside that form and quits that sphere and, dying, descends into a lower form. Thus it is with the races of mankind, who are spirits making themselves visible by media, which media are their corporal bodies, to which they are conjoined by the soul-principle. This soul is the bond or ligament which unites the spirit to the body, and when this ligament is dissolved away then death ensues and separation. This body corresponds in all its powers with the spirit which giveth it life; for the spirit hath fabricated the body for itself in perfect agreement with its nature.

Hence the various powers and energies of man; his changing passions and inclinations, infused, not by God at the creating moment, but by the spirits themselves into their organs. For as they develop themselves in precise conformity with their tempers, aspect and tendencies, every energy that is in the brain of man is placed there by himself alone. Unjust it were in God to give men various powers; to favor some and to defraud others, to give a mighty intellect to one, to bestow a puny understanding on another. God doeth not this wrong, but every man is as he makes himself; and some are great and some are base, because their spirits are great or base. And this, if he makes himself nobler than a man, lays aside his body and leaves the earth; he ascends to a superior order of existence and assumes development therein. But this, if he makes himself beneath a man, then laying aside his body and leaving earth, he wanders into darkness and lapses lower until he comes within the Cyclic Law.

A PLEA FOR PHOTO-PLAYS

By S. Unsey

This article is not written to entertain or to instruct, but to *urge*. If you are interested in the upliftment of humanity, turn your attention to the photo-plays; if you are an educator or a teacher, look out for the treasures that the motion pictures have in store for you; if you have any especial thought that you want to impress upon your fellowmen, get it worked into a form for production on the screen, where it will be watched by millions of people all over our globe. For the language of the movies is international—far more so even than Esperanto. It is the wonderful language of action, emotion and mimic which people of all countries readily understand. That is one of the advantages of photo-plays over the stage.

Movies and the Stage

In comparing the two, we do not want to be misunderstood. It is somewhat like comparing chromolithography with painting, or the phonograph with singing. There is no thought of real competition between the two. Nobody who can afford it will omit to visit the famous galleries of art because he saw the paintings once in colored print. Nobody who can go will ever refuse to hear a famous singer or musician because he has his voice or solo on his phonograph. Quite to the contrary, the prints develop taste for harmony in line and color, the phonograph for music, and they stimulate a desire to enjoy the original if ever opportunity permits. Like prints and phonograph, the movies offer reproductions. Nobody who gets a chance to see the *original* of whatever he saw on the screen, will readily abstain from doing so.

However, the movie gives not only reproductions of the best that the stage brings forth, but of many things that it can never present. The choice of scenery on the stage is limited by space and other considerations, and is always artificial. In the motion picture the choice of scenery is unrestricted; the photo-plays are acted in natural surroundings, whether it be nature's most beautiful spots, the city slums, or places in far-off countries. A change of scenery on the stage takes

a long time. In the movie an immediate change from one scene to another, back and forth, is easily achieved, giving stimulus to the play and making it possible to follow the events in more places than one, and to get glimpses of the thoughts or visions of the cast.

Moreover, in the "real" theatre, just a select few of the audience see the actors and the scenery from a favorable point of observation. Many of the public, not seeing much of the details on the stage—especially the features of the actors—have to depend on the *words* and, even if they hear these well, words are at best a poor expression of the human soul. *Mimic* expresses more than words. It is the masterly expression of emotion and thought in mimic that make an actor. Giving up the power of speech altogether, the photo-play actors have specialized in the art of mimic, and their features are shown on the screen in such a way that the whole audience can follow the slightest change of expression.

These points, too, we would call advantages of the photo-play over the "real" play. In addition to these, the one is so much cheaper than the other and is on display all day. Going to a movie is no social event; one takes it as a rest or a refreshment, on a walk, or on a shopping trip or between office hours. In short: the movie brings to *all* what the stage brings to the *few*. It brings the same and more—and then, not only plays, but many other good things besides.

MOVIE'S GROWTH

Little "Movie" had a hard time of it when he was young. All the family regarded him as a pretty bad boy and did not have much good to say about him. Especially Brother Educator, being much older than the little one, and Uncle Minister gave him many a hard blow. Whether at that time he deserved it or not, need not concern us. But surely it must have been good for the little chap, for it made him grow strong and tall—in fact, he has outgrown all his brothers and uncles more than a head or so. Now he is of age, just about twenty-one, and a fine fellow, the pride of the family. Only some distant relatives, who have not seen him lately—if they ever did—and only remember the exaggerated tales of woe and complaints about him that were circulated long ago, are now heard of once in a while as denouncing him. But he is too well-known and too much admired by all who know him to be hurt by such statements. For everybody clearly sees that only ignorance, or sometimes jealousy, can be the motive for such utterances.

Naturally, he is not perfect. He is, first of all, rather nervous, which expresses itself in fits of winking the eyes (causing the flickering on the screen) and in his being too much in a hurry sometimes. But that will easily be improved, for he is under the care of specialists along that line. True, too, now at the critical age of his college days,

bad influences might be liable to corrupt him, and rumors say that he is sometimes seen in vaudeville company not of the highest class.

But, seeing his wonderful talents, the government has taken special charge of his further development. A National Board of Censors is watching and guiding his every "move." The dear fellow *could* not be bad even if he *wanted* to! And, really, he is too serious-minded to want anything that might cause a bad reputation. When he graduates —and that will be before long—he will step forward as one of the greatest educators and ministers that ever was. Many begin to recognize him as such, even *now*.

Entertaining, Educational, Instructive

The first requisite for education at large, for instruction outside the school room especially, is to make it attractive. The movie certainly answers this requirement. Indeed, no form of amusement was ever so well attended, because a full hour's fun for a nickel or a dime was never heard of before. An estimate of the number of daily visitors to moving picture theatres in America alone runs up to several millions.

It may well be asked where all these people spent their time formerly, before the innovation of the "shows." A large number did not go anywhere; some went to saloons or other unfavorable surroundings to find something to satisfy their longing for amusement. Now they all join the crowd of well-to-do's and much-to-do's and enter the moving picture theatres.

All these millions do not go there with the purpose and desire of being "educated" or "instructed." These words alone have such a dull sound for the average human being that their bare mention might be enough to make the people stay away. What they want is to be entertained, and they are, in a clean and healthy way. Parents can bring their children, young men the girl of their choice, and all can have a jolly good time and a cheerful laugh at the innocent fun of the movies. A hearty laugh! We all need it once in a while. Indeed, the majority of mankind has little to laugh about in its own daily routine life. A good thing when the movie answers this purpose!

But, while looking for and finding entertainment, these millions get a liberal amount of education and instruction besides. They watch the world's current events; landscapes from foreign countries pass before their eyes as if they saw them from a railroad seat; they are made familiar with the inspiring lives of history's greatest men; dramas from the world's best literature are produced upon the screen; home life and social conditions, such as most of the audience would never see, are depicted in a natural and lively way; they get an insight into the sorrows of "the rest of us" that makes them see their own little worries reduced to microscopic size; animal life in all its as-

pects is shown; scientific discoveries and new inventions are demonstrated before all.

They do not only entertain for an hour; they give something to think about for several hours on the outside; they influence the upbuilding of character; they create a desire for knowledge; they stimulate the mind in every way. Their immense educational value in the shaping and reforming of character has already been acknowledged by some prison authorities, with the result that the convicts here and there get a laugh and a good hint by means of the movies; and now their enormous power of instruction is beginning to open the doors of schools and universities to them.

MOVIES IN THE SCHOOLS

Pictures—I mean "still" pictures, not the "moving" kind—are only lately coming to their own in the school room. Not until a few years ago has special attention been paid to the extraordinary help that pictures—large wall pictures, preferably—can give in the instruction of almost every subject in the school's curriculum.

Germany took the lead. Even now most of the wall pictures are "made in Germany." New series, especially designed for instruction in history, geography, all branches of science, literature, foreign languages, etc., are being published all the time, but there is a loud call for more and more.

Their success can not be ascribed alone to the growing tendency of making instruction enjoyable and the class room more attractive. They are successful because they help to bring better results. Instructors everywhere now recognize that the easiest way to efficiently impress the brain, namely, by visual observation and absorption, has too long been overlooked. Now come the movies as a greater help than ever in this method of instruction through the eye. It will take time and money before they can be installed in every school in the country, but a few have them now, many will follow soon, and all will be supplied with an outfit ere many years pass by.

By means of the moving picture, more can be taught in an hour of relaxation than otherwise in several periods of dull exertion. It calls, without effort on the part of the student, for undivided attention—and this natural concentration helps greatly towards wonderful results in teaching. With the moving picture, study—really effective study—is made a pleasure, awakening the interest of the student in whatever the subject may be.

Just as with the wall pictures, it is again Germany that has first realized the value of the movies for the purpose of instruction, though in the production of moving picture films the American market has

so far been in the lead. The film manufacturers ought to see to it that the films in the schools, too, will mostly be "made in America."

Masterpieces of Literature

A good book, in order to give one the full benefit of characterization, plot and style, must be read twice at least—what, by the way, most people do not do. The majority is satisfied to hurriedly skip through to know the story, and it takes them a few hours at that. The photo-play, in an hour or less, depicts the characters in their natural surroundings. One sees them live and go through the plot, and a strong impression is made on the mind.

Most people will stop there, and never read the work at all. As a rule, they will know and remember more of it than the one who only reads it. The student of literature, *more* interested than before he saw the photo-play, will now in *one* reading be able to give more undivided attention to and enjoy better the literary value.

Several masterpieces have already been "filmed"; Shakespeare's plays, one after another, are prepared for the screen; Sir Walter Scott's works are dramatized and taken on the spots that he himself described; Dickens' and Thackeray's characters live and laugh and suffer and come closer than a reading ever could effect. Novels of the day, the best ones above all, are rapidly being staged.

Travel and Geography

Who does not like to travel—and how few can go! And even those who go can not go everywhere!

Now with the movie, without moving from your seat, you can go through the valleys and the mountains and the cities and museums of whatever land you want. Unconsciously, you almost forget where you are and watch the habits and the doings of all peoples on the globe, their home conditions and their industries as if you really were with them, many thousands of miles away.

Like real travel, such a way of studying counts. It widens one's views, creates a vivid interest in other countries, brings the foreign nations closer to one's heart and adds to the movement for international peace.

On account of the general interest in travel, there is quite a choice already of motion pictures of this class.

Historical Events

Do you remember how, in our school-days, we had to learn mere facts and names and dates by heart? Dry "stuff," dead things to our imagination, we had to memorize quite mechanically in order to get the credit—then they were soon forgotten . They helped to develop our mind and train our memory—they surely did; but the same re-

sults, plus a few more, can be attained by putting life into each subject taught.

That is what the motion-pictures do. They bring the great events of all the ages down before our eyes. No effort is being spared, no cost regarded too high, to produce films that will show the history-making scenes as accurately true in every respect as possibly can be done. A careful study of every detail is gone through to keep anachronisms out; often the spots are used where the original events took place; an almost perfect reproduction can thus be attained. Once made, a copy of the film can be owned by every educational institution and be shown to students and to the public at large over and over again.

So far, a fair number of historical films has been put out. The favorites in this country are those of Lincoln's time, but when schools demand them, no doubt an endless series of all times will be produced.

SCIENCE—AND WHAT NOT?

Unlimited are the possibilities for demonstrating scientific subjects with the aid of motion pictures. We shall not state what *might* be, but what *has been* done along these lines.

Films are now available for anatomical, biological and bacteriological courses. Surgical operations can be repeated before the medical students without new patients in the hospitals. Animal life in all its phases; the wonders of deep ocean scenes, and of the struggle for life in a pond; cell life, and dreaded microbes; they are all depicted on the screen, enlarged not only thousand-fold over the microscopic views, but slowed down in their movements, if required, so that they can be more carefully observed.

Analysis of quick motion of all kinds has been attained by slowing down the rate of reproduction more than a hundred times. This has been applied in studying "waste movements" of the workmen in large factories, showing them how to increase their output and their income by avoiding such unnecessary movements as the slowed-down film had brought out.

The manufacturing of all kinds of goods can more effectively be studied from the screen than from visiting a factory; "First aid to the injured" pictures make a larger number skilled to give real aid eventually; even athletics are benefited by the moving pictures of the teams, from which the coaches point out the faults.

RELIGIOUS PHOTO-PLAYS

Few children go to Sunday schools; fewer like them; fewer yet understand what they are being told. The same comparison is true for grown-ups and the church. Now introduce the photo-play, as some pastors have already done. People, old and young, will come; they will like it; they will understand the object lesson that is pictured

before them. The Christ will "live" for them as He never did before; they will know and love Him more; He will become indeed a living power in their daily life.

Let the moving picture tell about *The Star of Bethlehem, From the Manger to the Cross, The Crimson Cross, The Holy City.* Let it show the *Passion Play of Oberammergau.* These are some of the greatest religious films, most of which have been made in the Holy Land, with the co-operation and advice of theologians, historians and artists of fame.

Take the allegories, take any suggestive subject from the Bible, and present it in a play in your Sunday School and Church. Then you will realize that "Movie" will be worth being called a great Minister of the day.

THEOSOPHICAL PHOTO-PLAYS

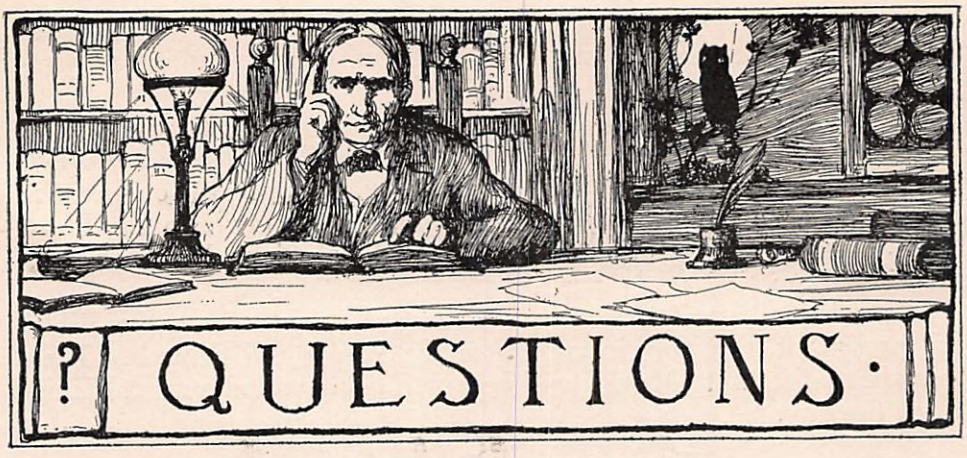
In the wider sense, there is hardly anything that cannot in some way be claimed to be of Theosophical interest, but here I want to take the narrower meaning of the word, limiting it to the teaching of the evolution of the soul through reincarnation and the law of cause and effect; the investigation of the hidden powers in man and nature; and the study of comparative religions.

The photo-play again is a help; it can become and ought to be made a powerful agent for the propaganda of Theosophical ideas.

Have you seen Bunyan's *Pilgrim's Progress* in the moving picture theatres? It is the most fantastic representation of the tests put to a soul before initiation. *Parsifal,* giving the same subject in a deeper occult sense, is beautifully worked out as a photo-play.

Of *The Reincarnation of Karma,* which has met with unprecedented success, the author, Garfield Thompson, has kindly sent a manuscript that will be used in the next number of *The American Theosophist. A Love of Long Ago* and *Down the Ages* are other reincarnation plays. *Satan,* or *The Drama of Humanity,* one of the greatest and most expensive films ever produced, may well be classified as Theosophical.

Now, Theosophists, come forward and produce more plays that will call attention to your knowledge —plays, showing the great beauty in what Zoroaster and Confucius, what Buddha and Orpheus and all the greatest Teachers of humanity have taught; plays, picturing the fairies, the invisible helpers, and many a glimpse of the unseen; plays, illustrating the power of thought—maybe thought-forms, too, can in some way be shown. And then, again, tell more of karma and rebirth through moving picture plays.



What evidence is there that the phenomena of Theosophy are not hallucinations? *H.*

What are hallucinations, and may it not be possible that the idea of hallucinations is a hallunication? People speak of hallucinations as if they were as clearly understood and defined as a cube. The word is only a sort of waste-basket into which is thrown those abnormal psychological manifestations which are not commonly understood. The truths of Theosophy are as well known to those who have had mystical experience of them as the truths of botany or astronomy. In the words of the Dean of St. Paul's: "Mystical experience is a solid fact guaranteed by those who have had it." To those who have had such experiences the evidence is conclusive. Others may only accept Theosophy as a reasonable working hypothesis, if it so appeals to them. *A. P. W.*

What are the diameters of Planets A, B, F and G of our chain, and where are they located in our solar system? *F. A. N.*

We have never examined the non-physical planets of our chain from the point of view that would be necessary to determine their diameter and their location in respect to the physical members of our system, but I think you may take it that they are not very far removed from us—not further, at any rate, than the orbit of the planet Mars. *C. W. L.*

Are those who can read the Akashic Records conscious of their own previous existence at all times?

No. You know all that has taken place in your life from the time you can remember, say, from the age of twelve or fifteen, but you are not conscious of it all, all of the time. If you put your mind upon it and try to remember some particular part of the period, you can easily do so. So it is with those who can look back. It very much depends

upon the stage of advancement of the person. Of course the Masters have it practically written and are able to look at it at an instant's notice. Another would have to go back and make a connection with the spiral—the permanent atom—and stop at each stage and study each step. The consciousness of a Great One is Atmic, thus He could do the whole thing at a glance. *M. B. R.*

Was this a unique coincidence? Was it a form of telepathic warning? Or did any of our friends in the other world take enough interest in the little chap to inspect my ceilings? *G. W. H.*

> My three-year-old son sleeps in a nursery. He occupies a small bed on one side of the room; his sister sleeps on the other side in a similar bed. The child awakened shortly after 5:30 o'clock this morning, fretful and for some cause afraid. His nurse went to him and, finding that he was perfectly well, tried to calm him but in vain. His mother, awakened, tried to do the same thing and then commanded him to lie quiet for at least another hour. Her commands had no effect. The answer was: "Mother, I cannot get my eyes closed."
>
> As a last resort his mother called to him to come to her room and get into bed with her, which the little fellow did joyfully. The moment he had arrived he stretched out contentedly, closed his eyes and started for slumberland.
>
> At that instant every person in the house was aroused by a resounding crash in the nursery. I arrived there on the jump, to find that the ceiling above the boy's bed had given way, depositing about seventy-five pounds of plaster and lathing on the spot where the little fellow had been sleeping. A chunk at least two feet square, sharp and jagged, lay just where his head had been. There was not even a fleck of plaster on the bed of his sister, who was awakened, of course, by the crash.

I should not think this was a "coincidence." It seems to have been a definite and well-formed plan on the part of some invisible friend to protect the sleeping child from an injury which would have been the inevitable result had not some means been employed to remove him from the spot. Often such help is given by those who are not seen with the physical eye, but whose presence is felt by those who are sensitive enough to respond to a vibration more rapid than the normal one. The fact that the sister, in the same room but in a safe corner, slept until the crash came would show that only the one in actual danger was aroused; all the force of the protecting agent was concentrated on impressing the mind of the child in peril with a sense of uneasiness and the inability to close his eyes, causing him to cry out and attract the attention of his elders. So it is very safe to say there *was* some friend in the other world interested in the boy, and the warning of danger was impressed upon the child's mind in the manner described *A. M. T.*

In a certain lodge the term "tea" and the serving of tea have been objected to as untheosophical, especially as the criticism has been ad-

out would love to have some one play with them, read to them or tell them stories. There are the abused animals, too, and the birds. How many boys are courageous enough to give up shooting birds for sport and influence others to do the same?

We could write pages and pages of little things we could do to help others, and all it takes is a little time and courage to deny ourselves. With true courage we can be as rays of light in the darkness and, in our humble way, make the path brighter for all.

EPICTETUS

By Emily F. Lostin, Butte Round Table

DO our Round Table members know of Epictetus, the Greek slave-philosopher?

Many of his sayings were treasured in the minds of his followers and afterwards written down. They are living monuments to his courage, bravery and cheerfulness under most trying conditions, and have outlasted the temporal glories of Rome.

* * * * * *

At one time his master demanded that he betray a certain secret in his possession.

"Betray a secret!" Epictetus exclaimed, "I will not betray it, for this is in my own power."

"Then I will chain you," threatened his master.

"What say you, man? Chain my leg? Not Zeus himself can get the better of my free-will!"

Another time, we are told, when his master was putting his leg in the torture, he quietly said: "You will break it." When it was broken, he added as quietly: "Did I not tell you so?"

When threatened with exile, he said: "Exiled! And what hinders me from going into exile smiling, cheerful and serene?"

"Ought we not," he is reputed to have said, "whether we dig or plow or eat, to sing the hymn to God and praise His Providence? What else can I do, a lame old man, but sing hymns to God? This is my business and I do it; I call on you to join in the same song."

His patience and cheerfulness were not greater in later days when, through his wonderful ability as instructor and philosopher, freedom came to him than during the trying period of slavery.

The life of this Greek slave was "a song and not a cry, and from it we can learn the lesson of harmony."

upon the stage of advancement of the person. Of course the Masters have it practically written and are able to look at it at an instant's notice. Another would have to go back and make a connection with the spiral—the permanent atom—and stop at each stage and study each step. The consciousness of a Great One is Atmic, thus He could do the whole thing at a glance. *M. B. R.*

Was this a unique coincidence? Was it a form of telepathic warning? Or did any of our friends in the other world take enough interest in the little chap to inspect my ceilings? *G. W. H.*

> My three-year-old son sleeps in a nursery. He occupies a small bed on one side of the room; his sister sleeps on the other side in a similar bed. The child awakened shortly after 5:30 o'clock this morning, fretful and for some cause afraid. His nurse went to him and, finding that he was perfectly well, tried to calm him but in vain. His mother, awakened, tried to do the same thing and then commanded him to lie quiet for at least another hour. Her commands had no effect. The answer was: "Mother, I cannot get my eyes closed."
>
> As a last resort his mother called to him to come to her room and get into bed with her, which the little fellow did joyfully. The moment he had arrived he stretched out contentedly, closed his eyes and started for slumberland.
>
> At that instant every person in the house was aroused by a resounding crash in the nursery. I arrived there on the jump, to find that the ceiling above the boy's bed had given way, depositing about seventy-five pounds of plaster and lathing on the spot where the little fellow had been sleeping. A chunk at least two feet square, sharp and jagged, lay just where his head had been. There was not even a fleck of plaster on the bed of his sister, who was awakened, of course, by the crash.

I should not think this was a "coincidence." It seems to have been a definite and well-formed plan on the part of some invisible friend to protect the sleeping child from an injury which would have been the inevitable result had not some means been employed to remove him from the spot. Often such help is given by those who are not seen with the physical eye, but whose presence is felt by those who are sensitive enough to respond to a vibration more rapid than the normal one. The fact that the sister, in the same room but in a safe corner, slept until the crash came would show that only the one in actual danger was aroused; all the force of the protecting agent was concentrated on impressing the mind of the child in peril with a sense of uneasiness and the inability to close his eyes, causing him to cry out and attract the attention of his elders. So it is very safe to say there *was* some friend in the other world interested in the boy, and the warning of danger was impressed upon the child's mind in the manner described *A. M. T.*

In a certain lodge the term "tea" and the serving of tea have been objected to as untheosophical, especially as the criticism has been ad-

vanced by non-members that as tea, coffee, etc., are stimulants and not of food value, it is inconsistent with the living of Theosophy to serve them at the lodge social. We know of one case where, because of this criticism, those beverages have been eliminated from the refreshments served. How should this objection be met and answered?

Tea and coffee are not injurious stimulants in the sense that alcohol is. Even so, it is only their abuse that harms. Tea, brewed only for a minute or two is harmless. The tannic acid is not brought out from it until it has steeped for more than that time. The serving of tea has long been a function of social value, and possesses the practical element of cheapness. If the giving of social teas, therefore, is useful in bringing people together, in fostering acquaintances and cementing friendships, why not utilize it? Opportunities for developing fraternity are few enough indeed; why discard this because of some possible petty harm to the body—a harm which need not in the least be necessary. Does our correspondent appreciate that just plain hot water is stimulating? *A. P. W.*

A woman who was of a low type became a physical wreck, having to be wheeled about in a chair. As age advanced she became almost fiendish and full of devices for making life a burden to her daughter, who gave her life to her. She finally drifted into imbecility, dying at the age of eighty-four. Did that ego continue to learn lessons? Did it suffer? Whose karma was it?

It may be, of course, that in the dissolution of the physical body, when this woman became a physical wreck, there was an actual modification or change in the brain itself, producing some sort of insane condition. Under the circumstances, the ego, physically speaking, was not fully responsible, because the brain was insane and not fully responsive to the higher self, or even to the astral consciousness—an instrument not under control. But the appearance of the insane condition must have been a direct result of some past cause. Therefore, if insanity was the cause of this imbecile condition, or, rather, the fiendish actions of the person, it was related to some preceding action or actions performed by the person who died at eighty-four. The ego certainly did continue to learn lessons, although the lessons, probably, did not link up very much with physical existence. There was also karma, of course, on the part of the daughter, otherwise she would not have been born into that particular family. Of course the ego did not suffer. Suffering relates only to the personality. The ego gains the essence of all physical experiences, but we suffer as personalities. Out of that suffering, however, certain beautiful lessons are learned. Therefore it is the karma of both. You cannot be in any position which is not your karma. *I. S. C.*

THE ROUND TABLE

COURAGE

By Knights of Endeavor (Vancouver, B. C.) Round Table

Our Watchword is *Courage.* We are studying the quality of courage and striving to open up every possible channel for its expression in our daily lives. There are many kinds of courage and many ways in which the quality is expressed. Courage enabled Scott and his associates to endure almost incredible hardships and overcome seemingly insurmountable difficulties; without it they would never have reached the South Pole. On the battlefield success is made possible by the courage that will not brook defeat. These phases of courage have a goal as the incentive of action and all expect the reward or approbation of their fellows.

Another kind of courage is bravery shown in the face of certain defeat; when, instead of praise, blame is our only expectation. This kind of courage has been shown by isolated individuals—reformers—at different times in the history of the world, when they stood for new ideals.

To express an opinion which we believe to be right though we know it will result in our becoming an object of ridicule; to stand by a schoolmate who is not popular or as well dressed as the others; to give up something which we have longed for, such as a book, a trinket, time or money, in order to lighten the burdens of and bring cheer to those less fortunate than ourselves—this is our idea of how courage should be expressed.

On this physical plane there is so much for us to do! Would that we all had more courage to help others! Why should we limit the power of our courage by turning its end toward self? Why not have the object outside of self? Then we may expect to see it grow strong and useful.

Many are the ways in which we can show courage in our daily life. There are many children who have no one to care for them. Overworked mothers would be glad if some little girl, courageous enough to give up some of her play time, would help a few hours each day to look after their babies; little girls who have no big sisters would be delighted if some older girl would assist them with their lessons or teach them sewing; little "shut-ins" who are cripples or unable to get

out would love to have some one play with them, read to them or tell them stories. There are the abused animals, too, and the birds. How many boys are courageous enough to give up shooting birds for sport and influence others to do the same?

We could write pages and pages of little things we could do to help others, and all it takes is a little time and courage to deny ourselves. With true courage we can be as rays of light in the darkness and, in our humble way, make the path brighter for all.

EPICTETUS

By Emily F. Lostin, Butte Round Table

DO our Round Table members know of Epictetus, the Greek slave-philosopher?

Many of his sayings were treasured in the minds of his followers and afterwards written down. They are living monuments to his courage, bravery and cheerfulness under most trying conditions, and have outlasted the temporal glories of Rome.

* * * * * *

At one time his master demanded that he betray a certain secret in his possession.

"Betray a secret!" Epictetus exclaimed, "I will not betray it, for this is in my own power."

"Then I will chain you," threatened his master.

"What say you, man? Chain my leg? Not Zeus himself can get the better of my free-will!"

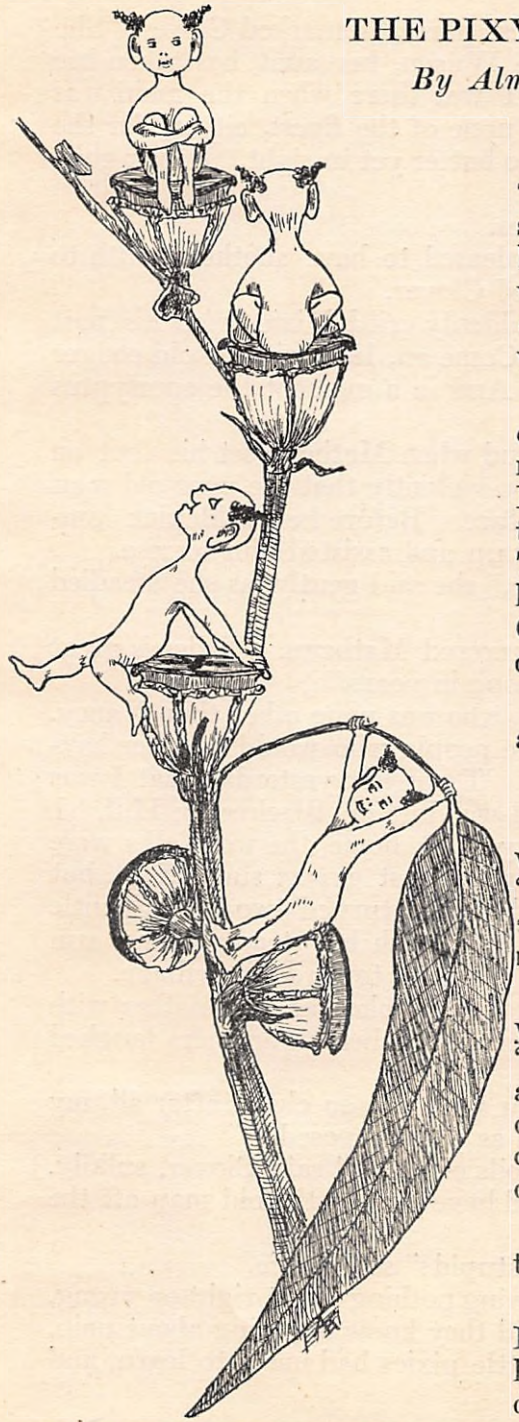
Another time, we are told, when his master was putting his leg in the torture, he quietly said: "You will break it." When it was broken, he added as quietly: "Did I not tell you so?"

When threatened with exile, he said: "Exiled! And what hinders me from going into exile smiling, cheerful and serene?"

"Ought we not," he is reputed to have said, "whether we dig or plow or eat, to sing the hymn to God and praise His Providence? What else can I do, a lame old man, but sing hymns to God? This is my business and I do it; I call on you to join in the same song."

His patience and cheerfulness were not greater in later days when, through his wonderful ability as instructor and philosopher, freedom came to him than during the trying period of slavery.

The life of this Greek slave was "a song and not a cry, and from it we can learn the lesson of harmony."



THE PIXY'S LESSON

By Alma Kunz

A group of laughing pixies were sitting on the seed pods of a eucalyptus branch. Mischief shone from every line of their round brown faces. One of them was reviewing his adventures and the others squirmed with glee as the tale was unfolded.

"Yes," said Dixie, the story teller, hugging his knees, "I led the maid a merry chase. 'T was on Blackberry Hill, and I sat and imitated the cry of a child in distress. The maid, Nancy by name, ran hither and yon in her vain search. Once she fell and scratched herself on a bramble, whereat she wept."

The listeners snickered. "Dixie's a sly one!" giggled Moxie.

"He is that," said Clover.

"I cannot see how you manage so well, Dixie," grumbled Buddy. "Mortals are so stupid! I can never get them to hear, much less see, me."

"That's because you are stupid yourself," retorted Dixie, rudely. "You *will* choose your victims from among those who eat meat and drink wine. You can't expect such coarse creatures to hear or see such dainty things as we are."

"But what did Nancy do after that?" inquired Moxie.

"How should I know?" returned Dixie, carelessly. "I came away and left the maid weeping over a torn dress and a bruised knee, silly mor-

tal that she is!" And his and his brothers' tinkling laugh rang out again.

"That maid, Nancy, is not of these parts," remarked Clover. "She is an orphan from Ireland. Dame Wilson, her aunt, has taken her to raise. I happen to know, for I was there when the maid was brought. The dame's temper was none of the finest, either, for she had been churning for hours with no butter yet in sight. I took good care of that."

"He, he!" tittered the other pixies.

"And the dame was none too pleased to have another mouth to feed, that I can tell you," concluded Clover.

"There comes old Mathews," suddenly cried Dixie from his post of observation on the top knob. "Come on, let's trip the old codger again when he climbs the stile." And in a moment the eucalyptus knobs were empty.

The stile was a rickety affair and when Mathews set his foot on the lowest step, the pixies shook it so violently that the poor old man stumbled and almost fell upon his face. Before he could pick himself up, a young girl came running up and assisted him to rise.

"Let me help you over the stile," she said gently, as she steadied his feeble steps.

"Thank'ee, thank'ee kindly," quavered Mathews. "Stiles is great trials to me. I fear I be getting along in years."

"Not at all," comforted the girl, who was none other than Nancy. "You are not so old. 'T is the wee people who would be after having a bit of sport at your expense. 'T was but yesterday that I was led by one of them to think a child was lost on Blackberry Hill. I wept sore to find so wicked a pixy. At home the wee folks were friendly to me and I knew not that I must expect such tricks, but since yesterday I am on my guard." She turned two large, gentle blue eyes straight upon Dixie and then, with her steady young arm clasping the old man's, she went off with him towards the village.

The pixies were dumbfounded. They looked at one another with round, astonished eyes. Dixie felt very silly when his brothers laughed at him.

"Oho, oho!" said Buddy. "You were not so clever after all, my Dixie. The maid was no such fool as you supposed."

"I can't understand why she spoils our fun," said Clover, sulkily. "If I were as strong as she, I would have pushed the old man off the top of the stile."

"Didn't I tell you mortals are stupid?" said Dixie.

And so these pixies talked, knowing nothing about right or wrong, for they had never learned it; nor did they know anything about pain, for they had never felt it. These little pixies had much to learn, and Dixie's lesson came the next day.

He was seated on the edge of a poisonous lily, keeping very quiet and intently watching a gorgeous butterfly sailing near. He hoped to catch the creature and push her into the flower to die a miserable death. When she came near, he made a sudden lunge forward, but missed the velvety wing at which he aimed and lost his balance. The next moment he had himself fallen into the flower. The bottom of the flower was full of thick honey which held him fast. He fought hard to free himself, but the more he struggled the deeper he sank. To make matters worse, the lily, when it found it had a victim, closed at the top; so poor little Dixie was a prisoner indeed. The fumes of the honey were very strong and overpowering. He suffered very much and at last began to understand the meaning of pain. He thought about his past and wondered if the mortals whom he had tricked had suffered as he was suffering.

Just then he felt the lily shaken and the top lifted. A sweet face peered down at him, seated there in the darkness.

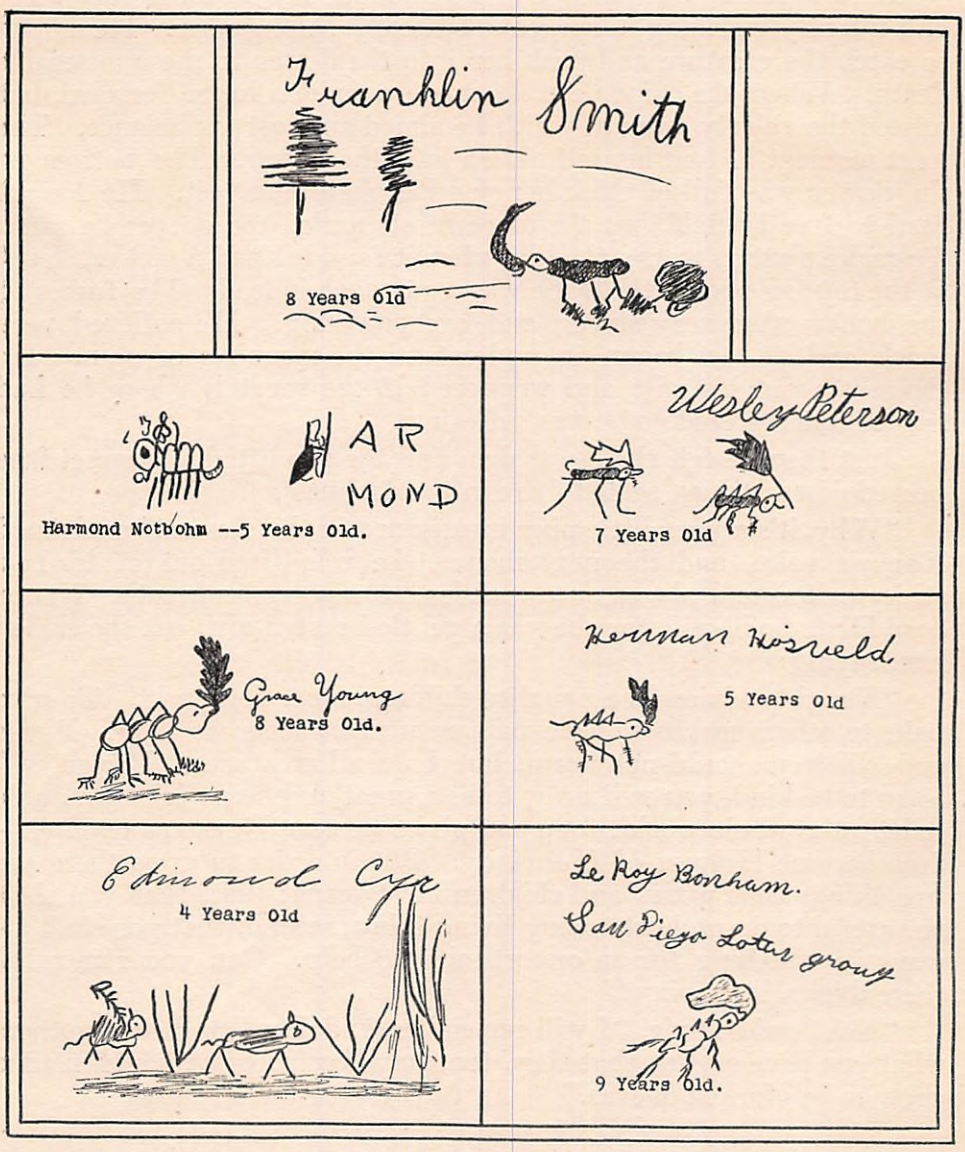
"Why, it's a poor little pixy imprisoned in this flower!" exclaimed Nancy's voice, and the next moment he was lifted out of his hot, sticky prison and placed on a cool leaf to recover his breath. Nancy bore Dixie no ill-will, for she was a gentle-hearted girl, but she chided him, saying:

"Naughty pixies, like naughty children, must be taught. To give pain to others means to have pain returned sooner or later. Pixies and children should not harm, but *help* all creatures. If you will learn to be kind, you will grow to be a great and beautiful Deva, able to help the whole world, for good pixies become Devas as good children become Helpers of Humanity. But in order to grow there are two things that pixies and children must learn: first, that you shall be careful to do no hurt to any living thing; second, that you shall always be watching for an opportunity to help. Can you remember these things, little pixy?"

"Yes," said Dixie, "I will remember, and I will tell my brothers what you have said so that they, too, may become helpers and in time grow to be glorious Devas."

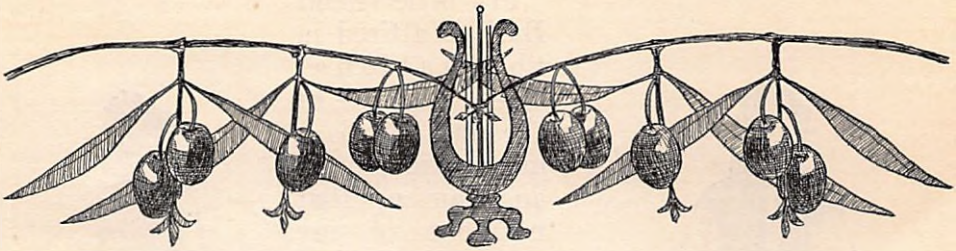
"All the others can sing," he dolefully said,
"All the others can sing," said he.
So he sat and drooped. But as far and wide
The music was borne on the air's warm tide,
A sudden thought came to the sad little bird,
And he lifted his head as within him it stirred;
"If I cannot sing, I can listen!" he cried,
"Ho, ho! I can listen!" he cried.

Julia C. R. Dorr.



DRAWING CONTEST

This month we have drawings by the entire Lotus Group of San Diego, California, signed by the Children themselves. By comparing the drawings with the original, it can be seen that the children have improved upon it by adding trees and grass!



LITTLE BROTHERS IN MANY LANDS

Letters from "Betty"

Dear Children:

Many thousands of years ago there lived in Hellas a race of fine men and women. To these Hellenes, as they called themselves, there came a great and wonderful Teacher, named Orpheus. He taught many things about which you will learn when you are older. But chiefly he taught by means of music as he wandered up and down the country, through field and meadow. So sweet and compelling were the sounds he made upon the five-stringed instrument which he used that the wild animals and birds as well as human beings gathered round to listen. Even the fishes crowded to the banks when he came near, to hear the lovely strains.

The music which Orpheus played was not ordinary music, but could be seen as well as heard. The sounds produced lovely forms, living colored pictures, and Orpheus, who was also a singer, sang to his people the meaning of what they saw. Most of the instruction was given out of doors, so that in every way it was a pleasant way of learning one's lesson. The teachings were all of beauty and harmony and so those to whom he sang, by constantly thinking beautiful thoughts, themselves became beautiful and graceful as well as noble.

So great was the influence of Orpheus' teaching that the Hellenes who came afterwards were able to carve the most perfect statues the world has even seen and to erect buildings of the greatest beauty. Fragments of some of these exist even today and you may sometime see them for yourselves.

As time went on, Hellas began to be called Greece and the people Greeks, and it is our Greek brothers about whom I am writing this month. But I wanted you to know about the great Orpheus who came to the early Greeks, so that you would understand better something about your little brothers of today. For even though the Teacher came over eight thousand years ago, his influence may still be seen, especially in the lives of those who live in the villages.

Basil

My little friend Basil is attired in the national Greek costume of the day. It is a most curious dress and I am sure that not one of my American boy readers would be comfortable in it! But Basil does not mind. Perhaps he still remembers the time when he was incarnated as an early Greek and wore the dress of that period, which is something like the present.

Ancient Greek Dress

In the morning Basil hears the tinkle of a tiny bell and runs out to get the milk. A boy driving a herd of goats comes to the door and Basil points to the goat he wishes to have milked and it is done then and there. What a very effective way of getting milk strictly fresh! In the cities, where the buildings are tall, it is not uncommon to see these goats driven up-stairs and milked at the doors of the apartments.

There are thousands of olive trees in Greece and many families gain their living from them. The olives are sold and shipped to foreign lands. Some are pressed for the oil. Basil's mother uses the oil instead of butter and uses it for cooking, too. Olive oil lamps also are the rule, so you see the little purple fruit is of great value.

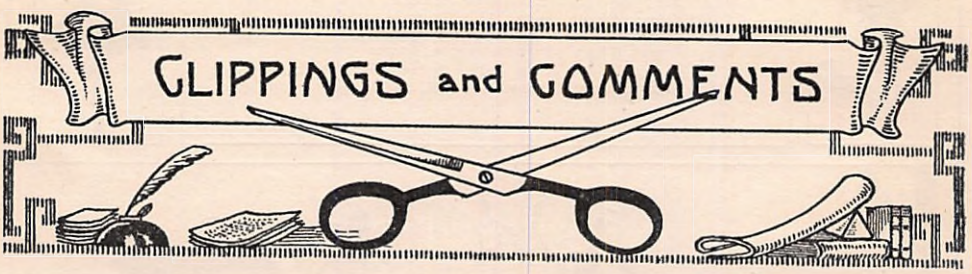
In America there are a great many Greeks, so that you can be sure to make the acquaintance of one. It is always pleasant to meet one of our little brothers from other lands, to learn from him something of his home life, thus broadening out our own knowledge and spreading true Brotherhood.

Affectionately yours,

Betty.

THE EDUCATION OF THE PIXIES

In One; The Pixies go to school.
In Two; They paint the round toad-stool.
In Three; Regard the busy bee.
In Four; They sip the sweet honey.
In Five; Learn how seed pods are used.
In Six; Wise Pixies are excused.



THE FUTURE OF THE SOUL

Mæterlinck, the famous mystic philosopher, defends man's right to die and declares that total annihilation is impossible. In his latest book, *La Mort (Death)*, just published in Paris, he appears in a new light which can only spread further the reputation of this many-sided genius. One chapter in this book is *Our Injustice Towards Death*, in which is pointed out the philosophical mistake of confusing death itself with the suffering which generally precedes it and which belongs rather to physical life. He claims that the attempt by medical skill to keep alive as long as possible a patient whose sufferings would make death a welcome release is ethically wrong, a "barbarous prejudice" as he calls it. He thus stands out for the right to die. And, further, he claims that, coming to the moment of the soul's passing, all popular religious intervention should be prohibited, that the soul should be left to itself, free. He claims that we are all prisoners in an infinite without outlet, where nothing perishes; where everything disperses, but nothing is lost. Concerning death, he claims to have searched the best writings of modern Theosophists where he finds nothing but reiterated and peremptory affirmation, but adds: "They maintain that their teaching, by which the spirit in its successive lives is purified and raised, more or less rapidly according to its efforts and merits, is the only one which satisfies the irresistible instinct for justice which we carry with us. *They are right, and from this point of view their after-death justice is incomparably superior to that of the barbarous heaven and monstrous hell of the Christians.*"

PRODIGIES ATTRACTING ATTENTION

Where did child prodigies get their remarkable abilities if not in pre-existence and experience in former lives? Reincarnation seems the only reasonable explanation.

Here are a few more instances, mentioned in newspapers of recent date.

William James Sidis, fifteen years old, is preparing to receive the degree of Bachelor of Arts from Harvard next June. He entered Harvard as a special student in mathematics at the age of eleven. Then already his familiarity with knotty problems of higher mathematics astounded the University. At twelve, he addressed the members of the Faculty on the *Fourth Dimension*. He has since taken up sufficient other courses to make his college schedule an evenly balanced one. He will be the youngest man that ever graduated from the University.

Five-year-old Cecil Fry, of Denver, is another one. He learned "reading, 'riting and 'rithmetic" without any training. Any articles in the English language he reads fluently, and difficult handwriting does not perplex him at all. He figures into the millions with remarkable rapidity.

And most remarkable of all is Moung Aung Baw. This Burman child, now not yet six years old, has learned a large number of volumes of Pali Texts by heart. Once, when quite young, he heard Thongyi's preaching in the gramophone, and immediately knew it

by heart. Last December he came to Rangoon for the difficult Pali examination and astonished all by his marvelous power to recite clearly so many Pali texts. Homage was offered him from many sides.

Are these examples of the highly evolved egos that are expected to be reincarnated before the Great Teacher comes?

SLEEPING AND WAKING

The nature of the sleeping and waking processes is now in the limelight. It is interesting to see how the champions of the mechanistic theories forget to explain satisfactorily such a common fact as that many people can wake themselves at any hour by setting their will power and attention upon that time before going to sleep. If none but physical media are there, how does the brain keep such accurate time? Also, if the brain does do it, how is it that some people can wake themselves *by a clock that is wrong?* These simple questions, while ignoring such fine terms as "cerebral ænemia" or "cephalo-rachidean fluid," are certainly worthy of some consideration.

THERE SURELY ARE FAIRIES

Under this heading one of the leading magazines speaks of Dr. Wentz's book on *Fairy-Faith in Celtic Countries*, which it declares to be a most remarkable work, and it quotes his conclusion:

"Fairyland and real fairies exist. For besides the evidence offered by the Gaelic and Brythonic peoples themselves and substantiated by the scientific opinion of such well-known authorities in pure science as the late F. W. H. Meyers, and, today, by Sir William Crookes, Sir Oliver Lodge, M. Camille Flammarion, and Dr. William James (of Harvard University) that there is a psychic element or subjective world in nature, this is what Ireland's poet, William B. Yeats, wrote me while this study was in progress, concerning the Celtic Fairy-Kingdom: 'I am certain that it exists and will some day be studied as it was studied by Kirk.' And the author feels confident in maintaining that there is a real invisible fairyland within our own earth's atmosphere and that real fairies who are not men nor shades of men live in it now."

THE NEWEST WONDER IN SCIENTIFIC PHOTOGRAPHY

It is the V-ray—the vital ray—and makes pictures of your thoughts. It is a discovery which is still in its infancy, but its promised possibilities are infinite. It is the discovery of Commandant Darget, a retired officer of the French service. An astounding feature of this new method is that the pictures are made without the aid of a camera. An ordinary sensitized plate is wrapped in a printed or hand-written document, then placed in a non-transparent envelope, that the actinic rays may not penetrate to it. It is then placed on the forehead or stomach and while the subject pursues his usual avocation the plate will exhibit, after an hour or so for development, the written or printed matter which was on the first covering, together with the picture, object or scene of which the patient had been thinking. It is also claimed that the method will photograph diseases.

THE PROTECTION OF CHILDREN

Reports of philanthropic societies are usually uninteresting, far more so than the subject warrants. An exception to this is a recent report of the Madras (India) Society for the Protection of Children received by His Excellency, the Governor of Madras from Mrs. Annie Besant, P. T. S. The latter, in moving the adoption of the annual report, had full opportunity to direct her marvelous eloquence against those sore evils in the social body of India—and of every other so-called civilized nation—traffic in humanity and es-

pecially, the bartering of helpless children. One striking passage in Mrs. Besant's speech is as follows:

"It is not religion simply to go to church or mosque or temple. That is good, but it is not the heart of religion. It is religion to help the little children; it is religion to wipe away the tears of the sorrowful; to nurse the sick; to comfort the afflicted; to make the world a better and a happier place, because you are living in it. In vain do you mark your foreheads and in vain you wear the green turban of Mecca, which shows that you have been on pilgrimage to that holy spot. The true religion is the serving of the helpless, and thus alone can man testify his faith in the eyes of God and man alike. It is on that ground, friends, that I put before you this report, in order that you may adopt it and in order that next year some speaker, standing where I stand, may have the happier task of congratulating you on scores of cases you have saved where now I can only speak of units, on a change in the poorest child population of the city, where now only one or two are helped. Such, then, friends, my duty, to ask your help, to plead for your support and to beg you to make the reception of the report a reality and not an idle word. Sure am I of this, that as you help the helpless, so will stronger help come down to your own homes and lives. Oh! we are always ready to stretch out empty hands to God and the Angels above us; but full hands must be stretched out to those below us, otherwise the hands held upwards will ever remain unfilled, the cries unanswered from on high."

"THE WITCHING HOUR"

This play, by Augustus Thomas, portrays the workings of the subtle forces about us; it demonstrates telepathy and thought power and brings out that the latter, though often used for evil purposes, can even more successfully be applied for good.

Here is an outline of the play. Jack Brookfield is a bachelor, highly cultured, beloved and trusted and admired by all, not the least by his sister and his niece who live with him. His only weak side is that he is fond of gambling. Visiting them is Mrs. Whipple, once a sweetheart of Jack, with her son Clay, who is in love with the niece. Mrs. Whipple, fearing the gambling habit of Jack, had, when a girl, refused to marry him. Yet she has always felt his influence, and when he tells her that his best thoughts have turned strongly to her each evening at a certain hour for years, she acknowledges that she, too, has often thought of him at that same "witching" hour.

More points come up, strongly convincing Jack that telepathy and thought force are a fact and that he has been using them for years, in his card playing and otherwise. He tests his power, with success, and realizes that by it he often has been responsible for the wrong that others did. So he decides that from now on he will use it powerfully for good.

The whole Fourth Act is given to impress what mighty influence for good we all can exercise, just by our thoughts. *Frances J. Wallis.*

DO ANIMALS REASON?

It has been assumed for years that horses are reasonable creatures—hence the phrase "horse sense." But when it is demonstrated that they do actually reason, as *The Literary Digest* (March 22, 1913) shows, quoting the *Deutsche Revue*, the scientific world will rebel. The fact is that there is no reason why the cat, dog, horse, elephant, monkey, and perhaps one or two other creatures should not think and reason. Life in the highest levels of the mineral kingdom has full form and touches the emotional level; in the vegetable kingdom it has full form, has emotional activity (of its kind) and touches the mental level; in the animal kingdom it has full form, full emotional activity and, in the highest types mentioned above, it may have full concrete mental activity. What really is impossible for an animal is abstract mental process, intuition, the tragic or comic sense (no one ever really saw a horse laugh!) or the exercise of will power.

The creatures which prompted the foregoing remarks can add, subtract, multiply and

divide, do square and other roots; in fact, perform the fundamentals in arithmetic. Dr. Ziegler, formerly professor at Jena and Freiburg and now at Stuttgart and author of works on animal psychology, gives the description of the powers of the animals in most interesting style. With great care he removed the most subtle reasons for doubting the nature of the mental process and concludes that "individual thinking and not a mere feat of memory is involved."

HOW EMOTIONS AFFECT THE BODILY FUNCTIONS

Dr. W. B. Cannon, of Harvard Medical School, has made interesting and helpful observations on the relations between mental states and bodily functions. The subjects of the observations were cats. The experiments had to do with the activities of the muscles of the stomach and alimentary tract in general. It was shown that fright seriously interfered with the digestive juices and how profoundly the mental state may affect favorably or unfavorably the secretions of the stomach, also how quickly and directly the mental state may detrimentally prolong the digestion or entirely check the onward movement of the food. These experiments demonstrate very tangibly the importance of avoiding so far as possible, or rising above, the states of worry and anxiety and of not permitting grief and anger and other violent emotions to prevail unduly.

THE FACT OF DEATH

Rev. J. Wilbur Chapman, D. D., leader of the world-wide Revival Movement, recently made the encouraging statement that death is but the end of one stage of Life's journey. He said in substance: Here in this world we are making records; when we come to the end we must face them. What I might have been is a thing of the past. Opportunities of which I did not take advantage are in the yesterdays of my life, things forgotten, sins of the early days of youth; these things have made their record. Conscience from which I turned away again and again will go with me to the judgment. Here we are making records by the things we think, the objects we love, the deeds we do, and when we come to the end of our earthly journey the record is finished and we cannot change it. Death is the turning-point, but it is not the end.

How poetically another writer has put it:

"To him it was not so much as the lifting of a latch,
Only a step into the open air,
Out from a tent already luminous
With light, that shines
Through its transparent walls."

NEW YORK CITY RECEIVES WARNING AGAINST TERRIBLE FLOODS

Professor Gustave Meyers, the Hoboken astrologer, has sent out a warning to the people of New York City to look out for floods of great destruction. He explains that the evil planet Saturn, in entering the zodiacal sign Gemini, is, and will be for the next two years, responsible for calamities of various kinds, causing much loss of life and property through great and peculiar atmospheric disturbances and that during the entire period the United States will experience much grief and heavy loss of life and property through earthquakes, disease and epidemics of typhoid, scarlet and yellow fevers, also great floods, especially in the southern and western parts of the country first, then in 1915 the same will spread to especially New York State and City.

Similar predictions have been made by Mme. de Thebes, the famous French seeress.

Although believing in the possibilities of astrology and of seership, we hope that in this case astrologer and seer have been mistaken in their predictions, as often happens.

BOOK REVIEWS

The books here reviewed can be ordered from the publishers named with each; also from *The Theosophical Book Concern*, 116 So. Michigan Ave., Chicago, Ill.; or from your nearest dealer in Theosophical books.

THE HEART OF THE MASTER, *written down by Carrie Crozier. Publishers: Theosophical Publishing House, Adyar, Madras, India.* 1913. *pp.* 35. *Price,* 40 *cents. Bound in cloth.*

This is another valuable little manual pointing out the way to the Feet of the Master. It is divided into two parts: *The Heart of the Master* and *The Five Symbols.* In the first, the author leads one into the Hall of Silence and there, meditating with love, devotion and reverence upon the Master, shows five precious Jewels shining forth from His Heart, each of which the aspirant must acquire ere he may become one with the Master whom he seeks.

The first of these is *Sympathy.* "If thou wouldst be His true disciple, then let thy heart be warm with sympathy for all who suffer—for all who rejoice." The next is *Joy.* "Learn then, O Disciple, that to thee joy is a duty. If thou wouldst be like the Master, cultivate this joyous spirit; feel the deep joy of living; express the joy of thy Lord; pour out all the powers thou hast in joy to each sad soul who comes to thee for comfort, for help, for courage; pour out joy, and again joy." The next is *Love.* "And understand, O Chela, as thou dost meditate on thy Master of Love, that only in selfless love for all created things and beings, canst thou become one with Him who is rooted in love. . . . . Kindness, Gentleness, Courtesy, Selflessness, Humility and a very fine Courage, are the children born of Love. The next is *Courage.* "He who would win to the Light must have courage of a high character, and before the Master Himself could 'attain,' His courage had to be developed, to grow and strengthen, else had He been but groveling in the mire of earth's dark places." Finally, divinest *Patience.* "What sweet patience, this waiting for hard hearts to open doors—no forcing here; for neither Master, nor Buddha, nor Krishna, Lord of all that breathes, may force the soul's locked door; and nought remains but patience meekly to wait." And in the end the Master shows the warrior pilgrim Peace, the Peace that passeth all understanding.

The second part explains the Five Symbols that appear to the aspirant for Initiation, prefacing the same by a statement of certain physical necessities: the body must be pure and fed on sattvic food—honey, milk or water, and fruit. Then there must be pure thoughts producing pure actions, followed by devotion and loving service.

The Symbols in turn are the *Flaming Sword*, bringing the message of life and guarding the portals of the Golden Gate of Initiation. Next, the *Cross of Light*, the soft, rosy Cross. "And oh! wonder of wonders, the Cross is One—and yet it is innumerable! On each cross a living soul is bound in glad and loving surrender, for this is the ancient, ever new symbol of Initiation." The next Symbol is the *Mystic Star.* When that shines forth: "None can hinder now, and once that Star is seen—and understood—the Self, the Monad, takes charge and Consciousness is One." After that the *Golden Symbol*, the upward-

pointing triangle appears, the highest of all save one. Lastly, the *Point Within the Circle*, "the Symbol given from that Great Chief from Venus to describe the Great Manifested One and His limitation. . . . Only *those* who through innumerable experiences of pain, sacrifice and devotion have reached the Portal of the Golden Gate may even dimly see its meaning."

The book closes with the statement that the excerpts of which it is formed are from an Occult Library and are for all who truly seek the first of the three great Initiations which lie ahead of all accepted pupils.

One may well see how this little book will become an invaluable *vade mecum* to many who are seeking the way. It has the merit of great brevity and simplicity, and is certainly a most beautiful exposition of the Doctrine of the Heart for daily guidance. *A. P. W.*

HEALING INFLUENCES, *by Leander Edmund Whipple. Publishers: The American School of Metaphysics, New York.* 1913. *pp.* 227. *Price,* $1.25 *net.*

There are many valuable hints concerning healing in this book, but there are important omissions also. As Sir Oliver Lodge has said in *Life and Matter*, the eschewing and throwing away of any part of human experience demonstrates the incompleteness of the scheme. During the long ages past we have built for ourselves a very complicated mechanism of dense physical, etheric and astral bodies which cannot be fully dealt with by passing them by as "personal illusions." In the great Cosmic plan these bodies must be trained and disciplined into vehicles in and through which the Divine Life can be expressed in the outer world. Without these bodies there could be no manifestation of life lower than the plane of thought, and consequently even healing would then be but a phantasy and a dream. *M. W. B.*

UNIVERSAL CO-MASONRY, *a monthly magazine. Editors: Alida E. de Leeuw and Louis Goaziou. Publishers: The American Federation of Human Rights, Inc., Box* 13, *Charleroi, Pa. pp.* 16. *Price,* $1.00 *per annum.*

This new periodical, of which the second number has now appeared, is the official organ of the American Branch of the Co-Masonic Order and will appeal to Co-Masons in particular. It strikes the key-note of brotherly love and universal peace, and its initial numbers contain several valuable articles. With it goes, as a supplement, *The Mason's Vade Mecum*, a compendium of useful knowledge, compiled by Alida E. de Leeuw. The supplement gives, in compact form, knowledge that usually cannot be found except by searching through ponderous volumes.

This latest addition to Masonic literature should be in the hands of every member of the Co-Masonic Order. *M. G. C.*

BUDDHISM AND SCIENCE, *by Paul Dahlke. Publishers: Macmillan and Co., Limited, St. Martin's Street, London.* 1913. *pp.* 256. *Price,* $2.50 *net.*

Theosophists who rank *The Science of Peace*, by Bhagavan Das, among their valuable and helpful books, will wish to read and will enjoy this latest of Dahlke's studies.

The need of a world theory is first posited therein, some sort of a world conception always necessarily resulting from that primal impulse to explain actuality which is deeply embedded in every living being endowed with consciousness. There are then discussed the salient points of the two great world theories now existent, built up the one on "faith" the other on "science." Religionists and scientists will find much food for thought in the author's view of their respective fields.

Following this is an "Introduction to the Thought-World of the Buddha Gotama"—a delightful chapter on the personality of that great Teacher and the age in which he lived —and then a very lucid explanation of the "Doctrine of the Buddha." By the dialectic method it is proven that *Buddhism is the teaching of actuality;* that it starts out with the only pure actuality of the world and proceeds to suck the entire play of world events with-

out exception into the whirlpool of its thinking; that its theory of "Samsara" or world process unifies, completes and includes both those founded on faith and science; thus in the Buddha-thought is to be found "A Working Hypothesis" *par excellence.*

The latter half of the book is devoted to the application of this Buddha-thought to the problems of physics, physiology, biology, psychology and cosmology. Its circle of readers will be naturally circumscribed to a thinking few, but they will be helped to "think more in terms of actuality" and to appraise life's problems and relationships by a more true and balanced scale of values. *I. B. H.*

WHAT IS NEW THOUGHT? *by Charles Brodie Patterson. Publishers: Thomas Y. Crowell Company, New York.* 1913. *pp.* 235. *Price,* $1.00, *net.*

This book has not lowered the literary standard of this popular author. The work has for its principal object the throwing of light on the pathway of life in order to make it easier for people to overcome the unrest of mind and body and to show that through inner knowledge one may become harmoniously adjusted to outer environment.

The author is firmly convinced that it is as easy to acquire and retain health as it is to live in a state of pain and disease, but this can only be achieved through knowledge and conformity to the laws of being. He affirms that our lives can become what we wish them to become when we accept the lawful and the orderly way that comes from a recognition that intelligence and power are within man's own consciousness, and that the true legitimate outcome is an expression of perfect physical health and strength. Wisdom, power, happiness and health may all be ours when we let go of the unreal and lay hold with vital strength of mind and purpose upon that which is true and lasting.

The question: "What is New Thought?" is clearly answered in the chapter on *A Statement of Principles.* *A. H. T.*

THE ROAD OF LIVING MEN, *by Will Levington Comfort. Publishers: J. B. Lippincott Company, Philadelphia.* 1913. *pp.* 322. *Price,* $1.25 *net.*

The author's avowed intention was to write about the girl, Mary Romany and her lover, the "Ryerson Boy." The two, however, are well-nigh eclipsed by the remaining equally strong characters. It is difficult for our western minds to understand the sacrifice of Yuan Kang Su, the cultured Chinese gentleman, giving up his country for his friend; little Jane Forbes, quiet and unassuming, sacrificing herself for Yuan as a matter of course; the Old Master, Mary's father, secretive, daring, playing with nations; and Huntoon—drunkard—yes, perhaps, but loving, fine and loyal withal.

The book is in three distinct parts. The first scene is laid in China, wherein the threads of fate bind together the six characters. But the author evidently recognizes that there may have been previous lives wherein these six have met before, having "come with loves and hates unfinished, that certain contacts take up the old stories again." Part I thrills with adventure and closes with the escape of the party from the Boxers. Part II is a romantic interlude, and we are treated to an insight into Mary Romany's mind and heart in a most fetching manner. She and her lover are spending the weeks at Long Island before parting for a year, "The Year" which is to raise the Ryerson Boy to the level of Mary's ideal. Part III takes us to a wild mountain in South America. Ryerson and Huntoon have come down to be with Nicholas Romany during his battlings with the outlaw, Orion. Mr. Comfort's mental picture of the valley, the Caledron, the mountains, takes us to the very spot itself.

It is not the intention of the reviewer to reveal the mystery of the "Vatican," the old Quichua ruin. The reader, like Mary Romany, will not be disappointed in Thomas Ryerson nor in the startling denouement. *A. K.*

CLAIRAUDIENCE, *pp. 18. Price 10 cents.* WAR: ITS HORRORS AND BENEFITS, *pp. 20. Price 10 cents.* SPIRITUALISM, *pp. 29. Price 25 cents, postpaid. By J. M. Peebles, M.D., M.A., Ph.D. Publishers: Peebles Publishing Co., 5719 Fayette St., Los Angeles, Calif.*

These three new pamphlets from the pen of the well-known author won't fail to find a ready market. His arguments are, as always, powerful and comprehensive.

S. U.

GLIMPSES OF BEULAH LAND, *by Mrs. May Morse-Burke. Publishers: Titus Publishing Company, Jamestown, N. Y. pp. 128. Price $1.00.*

A bundle of poems inspired by the author's "Guides" or "Spirit-Messengers."

S. U.

ANTI-SALOON LEAGUE YEAR BOOK FOR 1913, *by Ernest H. Cherrington. Publishers: The Anti-Saloon League of America, Westerville, Ohio. pp. 288. Price 25 cents, postpaid.*

This is an "Encyclopædia of facts and figures dealing with the liquor traffic and the temperance reform." *S. U.*

NOVA TESTAMENTO. *Publishers: British and Foreign Bible Society, London. In America: The Esperantist Office, Washington, D. C. Price from 50 cents to $1.75, according to binding and paper.*

The scholarly translation, directly from Nestle's Greek Testament, was made by a committee of expert Esperantists and before being sent to press was looked over by leading Esperantists in various lands so as to have the language "internationally correct."

The Old Testament is now being translated into Esperanto from the original Hebrew by Dr. Zamenhof, the author of the international language. *S. U.*

MAGAZINES

JOURNAL OF THE ALCHEMICAL SOCIETY, *edited by H. Stanley Redgrove, B.Sc., F.C.S., 138 Tottenham Court Road, London, W. Vol. 1, Part 1, pp. 16. Price 2/ net.*

In November, 1912, the Alchemical Society was founded in London for the study of the works and theories of the alchemists in all their aspects, philosophical, historical and scientific.

The Journal above mentioned is the organ of this society. The first number contains a most clear and precise lecture by H. Stanley Redgrove on *The Origin of Alchemy.* It brings out the analogy of the mystical regeneration of man with the transmutation of metals. Much valuable information about alchemy and the alchemists may be expected to come out in the new Journal. *S. U.*

BIBBY'S ANNUAL FOR 1913, *edited by Joseph Bibby. pp. 64. Price 50 cents, postpaid.*

Those who have once seen a copy of *Bibby's Annual* in previous years will be glad to hear that a new number has come out. Beautifully and lavishly illustrated (a score or so of the illustrations in colors), it contains many short, inspiring articles on a great variety of subjects. Love for nature, for animals and for mankind, and an insight into social conditions and spiritual unfoldment find expression on every page. *S. U.*

BOOK NEWS, *edited by Irving S. Cooper. Publishers: Theosophical Book Concern, 116 South Michigan Ave., Chicago. pp. 8. Price 25 cents per annum.*

Already a few numbers of *Book News* have appeared, each of them confirming the original impression that this is not simply an advertising paper, but valuable for the student by its giving, each month, a carefully gathered and classified list of books on one certain subject. So there were worked out courses of study in *Reincarnation,* in *Karma,* in *Mystical Christianity,* etc. Certainly every student of the occult ought to subscribe for this little monthly. *S. U.*

THE ESPERANTO MONTHLY, *edited by William W. Mann. Publishers: U. S. Esperanto Association, Schaller, Iowa. pp. 16. Price, 50 cents per annum.*

This new little magazine is sure to make a hit. It is full of helpful points for the

student of Esperanto, for beginners as well as for teachers. Every page of it is strictly devoted to the *study* of the international language. It contains *Hints to Learners, Notes for Teachers, Idioms, Short Technical Vocabularies*, etc. *S. U.*

From THE THEOSOPHIST—with its more than one hundred fifty pages of solid reading matter every month, with its invaluable contributions always from Mrs. Besant and Mr. Leadbeater, with its co-operators among the best thinkers in every country on the globe—it is hard to mention titles of the most interesting articles. Of the February, March and April numbers we would almost have to copy the *Contents* complete.

THE AMERICAN FREEMASON for April begins with a first installment of *Origins and Symbols of Masonry*, which is an examination of the archæological, antiquarian and scientific foundations of the craft, by Frank C. Higgins. Masons, and Co-Masons, will do well to study the clear and well illustrated series.

THE YOUNG CITIZEN for February is a live number, as enjoyable for the old citizens as for young. The inspiring ideal held before the readers this month is *Pythagoras*, described by C. W. Leadbeater as *A Future World-Teacher. Memory for Students* is a most practical series by E. Wood. In *The Children's Corner* the story *Never Say Die* cannot fail to appeal to them.

ORPHEUS, the beautiful quarterly magazine of imaginative art, edited by Clifford Bax, London, has some very good contributions in its January number. We mention only *Wanda and Rudel*, a delightful story, by Eleanor Farjeon.

THE THEOSOPHICAL QUARTERLY for April, in *Notes and Comments*, opens with a treatise on *Theosophists in History*, bringing out Gautama Buddha, Orpheus, Pythagoras, Plato, Socrates, Philo, etc. Though elementary in its scope, it is well worth reading. *Early English Mystics* and *Shankaracharya's Catechism* are continued in this number. It also contains *Theosophy and Cremation.*

MODERN ASTROLOGY for February started a series on *Zodiacal Physiognomy*, by Alan Leo. Portraits will be printed in it each month, and each reader is invited to study the faces and to tell what sign suggests itself as most clearly expressed thereon. With due co-operation, a book on the subject may be the outcome.

THE OCCULT REVIEW for April, in its *Notes of the Month*, gives a very valuable treatise on the relation of science with alchemy and astrology.

BACONIANA for January, in *The Stratford Gravestone*, brings out that the inscription on the original stone, read with Bacon's cipher, probably contains just the letters from which to form the two names: *W. Shaxpeare* and *Francis Bacon.* The whole number, of course, is filled with material tending to prove that Bacon was the author of the plays.

THE OPEN COURT for March has two articles on the author of the Shakespeare plays, viz., *Shakespeare Documents* and *The Left-handed Bacon*, all tending to show that the question as to the real authorship has not yet been settled definitely.

THE WORD for February is another worthy number. *Psychic Intoxication* is a strong warning against psychic practices; *Occult Chemistry, Modern Science and Theosophy*, and *Plato and the Greeks* are some of the best articles in it.

MAN for March contains *Triumphs of the Scientific Mind*, by Edgar Lucien Larkin, the astronomer, who knows so well how to popularize the most amazing facts of macro- and microcosm.

The April number explains *How We Attract Our Names*, and what they mean, dealing especially with the vowel symbolism. The article is by Agnes Boss Thomas.

LE THEOSOPHE for January 16 brings a concise article on *Evoluisme des Religions*, illustrated with an exceptionally clear chart.

AMERIKA ESPERANISTO for March contains a little Propaganda Play in One Act, as presented lately by the Washington High School Esperanto Club; which, by the way, shows that Esperanto is making its way into our public schools.

THE AMERICAN THEOSOPHIST

Should be in every library in the U. S.

and Canada. We want someone in each State and Province who will take up the work of securing subscriptions for the Libraries. Millions enter these Libraries each day and they should have the opportunity of acquainting themselves with our philosophy and thereby keep ahead of the times.

A special discount will be allowed persons sending in subscriptions for Libraries.

Write for full information to the Business Manager of

THE AMERICAN THEOSOPHIST

Krotona, Hollywood, Los Angeles, Calif.

URANIA UNVEILED

The **Astrological Bulletina** is a clean-cut classy little magazine and it is a pleasure to receive it in your monthly mail, to be refreshed by its mental stimulus.

The **Astrological Bulletina** is just the quality of literature that one would expect to emanate from a College of Astrology—refined, interesting, practical, instructive and useful to everybody. Thirty to forty pages monthly of solid, strengthening food for right thinking, right actions and success.

Subscription 50c yearly in the U. S.; foreign, 65c. Send for free descriptive prospectus regarding our Lessons In Practical Astrology By Mail, with information relating to Diploma and Business Plan.

Llewellyn College of Astrology

P. O. Box 638, Dept. A. T. Portland, Oregon, U. S. A.

A Special Offer

TO ALL NEW SUBSCRIBERS

By special arrangement with a leading journal of astrology and a body of students of that ancient branch of learning, *The American Theosophist* now offers for a limited time only to every person who sends in a full subscription for one year an accurate delineation of his character as that is determined by the month of his birth and the influence of the Sun.

Just as the sun spots are known by science to influence the magnetic currents on the earth, so the more subtle vibrations of the sun influence all men. So that by an observation of the position of the sun at the time of your birth, probably the greatest of the determining factors has been found.

The American Theosophist offers these readings FREE with a new subscription. In the one which you will receive you will find much of personal interest regarding your disposition, mental tendencies, travel, marriage, friends, occupations, and many other things. It is said that a wise man rules his stars, while the fool obeys them. Many of us may rule our stars without knowing much about them. But we now offer you an opportunity to see the broad influences which they exert upon your life.

If you will send in one full subscription to *The American Theosophist* and your birth date, we will send to you, from the time that this advertisement first appears until it is withdrawn, one Sun reading horoscope.

A subscription is $1.50 in the United States and Mexico, $1.75 in Canada, and $2.00 abroad. Address

The American Theosophist

KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA